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The Living Church

VOL. XLIV. MILWAUKEE, WISCONSIN.—JANUARY 28, 1911. NO. 13

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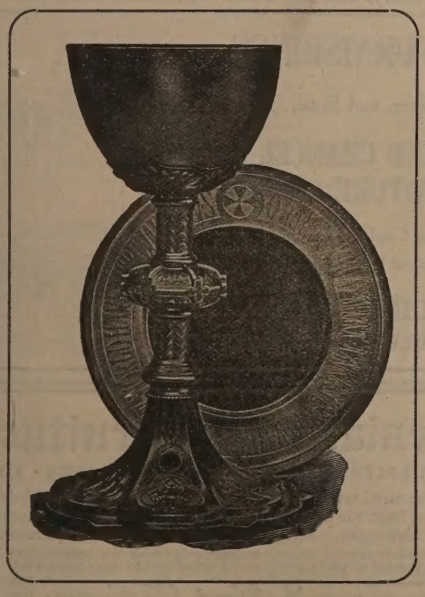

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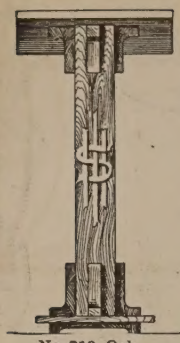

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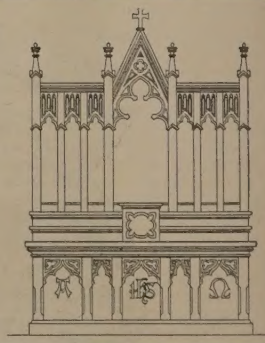

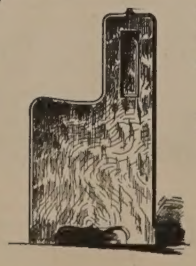

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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
Chicago: 153 La Salle Street (Advertising headquarters).
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
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NUNC DIMITTIS.

FOR THE PURIFICATION B. V. M. (FEBRUARY 2D).

A LITTLE over a month after the Nativity, the Virgin Mother, accompanied by the faithful Joseph, took the Child Jesus to the Temple at Jerusalem, for His solemn presentation as the first-born and her own ceremonial purification, according to old Jewish custom. After the Child had been offered and returned to her, the Mother went into the Court of the Women, presented her purification offering of a pair of turtle-doves to the priest, and then, standing without the sanctuary, she watched the cloud of incense rise from the golden altar, and joined in the Thrice-Holy, mingling her prayers with those of the other worshippers, which rose to God fragrant as the incense which was symbolical of them.

As the Virgin was coming forth from the Court of the Women there occurred one of the most beautiful and significant incidents of the day. It was then that she was met by the aged Simeon, one of the just and pious Israelites who waited in patience and in faith for "the consolation of Israel." The old man, with an intuition inspired of the Holy Spirit, took the Child in his arms, and gazing into His face, saw there realized the promise of prophecy, the fulfilment of the age-long hope. "Lord, now lettest Thou Thy servant depart in peace," he murmured with glad voice, "according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, to be a light to lighten the Gentiles and to be the glory of Thy people Israel." It is one of the most exquisite of all the prayers of faith.

Fittingly the Church has ever commemorated that moment at the vesper hour, at the evensong, when, after the work and weariness of the day, she calls the faithful to devotion.

And it is to such as Simeon that the Saviour is faithful in coming; whose purity of heart prepares them for the vision of God; whose fidelity and patience have triumphed over long, dull, uneventful years and keen trials and kept them true to their ideals and their hopes; whose trust in the promises affords the essential condition without which they may not be fulfilled.

> "Still to the lowly soul
> He doth Himself impart,
> And for His cradle and His throne
> Chooseth the pure in heart."

God takes infinite pains to create these qualities in the souls He loves; suffers with them, that in them Love may do its perfect work; permits the prayer to be long unanswered, nay, in a sense altogether denied; permits the long waiting for a consolation that is withheld; tries patience by deep discouragements, hard times in world and Church; permits deeps of poverty, sickness, doubt, suffering, spiritual darkness; permits old age to come with all the hardships of a busy life unrelieved; death to be faced with empty hands, achievements thwarted, plans, dreams of youth, all, all gone; leaves nothing to many—His best loved, one must believe—but the power to be faithful to the end. Oh, how many and how bitter are these experiences! How deep the valley of humiliation! And how broad are the shadows that enwrap it in gloom! But then, as surely we have seen—in Jesus Himself, in St. Paul, in many another saint; aye, too, within our own circle—how splendid are those men and women, so tried, so perfected by suffering, made ready for heaven by strength and beauty and sweetness of soul. We have been strengthened and inspirited by the benediction of their *Nunc Dimittis;* have known and felt in their lives the Light of light and the glory of God; and as we praise Simeon with the Child Jesus in his arms, we are glad with them that the Christ is in their hearts.

L. G.

WHY SHOULD NOT WAR CEASE?

WE commented somewhat curtly in our Christmas number upon Mr. Andrew Carnegie's rather spectacular endowment of a ten million dollar Carnegie Peace Fund. To us it seemed then, and still seems, an ostentatious and extravagant squandering of money by a man who has been enabled through unjust economic conditions to accumulate fabulous millions out of the toil of his fellow men. It would seem, as we watch the various streams of secular philanthropy that flow from Mr. Carnegie's bottomless pocket, that here is a man who has so much money that, literally, he does not know what to do with it. He has taken up all sorts of kindly schemes and blessed them with his golden touch. His overflowing liberality seems to know no bounds, except that he shies at anything that savors of old-fashioned, orthodox Christianity. There is one characteristic that is common to all his schemes of beneficence; they all have "Carnegie" written large upon them. With all his simple goodness he seems to lack faith in the gratitude of those who will administer his gifts; to have a boy-like fear that, unless he carves his name on everything within reach, that name will be forgotten. We believe that Mr. Carnegie, with all his simplicities, is a man of much sweet and genuine goodness; but he somehow fails to feel the joy of the good act in itself, apart from the earthly record of it and the world's applause.

But when we have said all this (and much more might be said to the same effect) we are constrained in justice to the occasion and to Mr. Carnegie to say that there is a permanent significance about his last dramatic golden shower that calls for serious comment. When we consider the dignified character of Mr. Carnegie's twenty-seven trustees, and their high standing in the world of diplomacy, letters, politics, and finance, we might have supposed that one million dollars would have been sufficient to interest them in working for world-wide peace instead of ten million. Such men as Elihu Root, Nicholas Murray Butler, Andrew D. White, Samuel Mather, and their associates need no money prizes to induce them to work to the best of their several and collective ability for the betterment of the world.

There is one good thing, however, about the very largeness of the sum and the dramatic *éclat* of the whole affair, and that is that it must attract attention; it cannot be ignored. The world must stand still, for a little while at least, and ask what it all means. And if this very demanding of attention from the once great but now little world should tend to mark a distinct step in the progress of mankind toward peace, then it will be well worth ten million dollars from a single man. When we consider for a moment the untold millions that are wasted directly and indirectly in the prosecution of a single war, ten million dollars would be a mere bagatelle if it should serve to prevent even a single war; or if it should result in bringing even a little nearer that millenial time when war shall be no more.

WHEN A VESSEL contains a strong solution, sometimes a very slight agitation will cause a crystalline precipitation. The world of thinking men to-day is becoming more and more averse to war; more and more filled with horror and disgust at the utter cruelty and waste and barbarism of it all. "Peace on earth" was sung by angels out of heaven, at the birth of a little Child in Judea near two thousand years ago; and it has echoed in every age since over battle fields strewn thick with dead men, over burned cities and devastated lands. That little Child sits as King upon the throne of heaven and waits, while the angels sing "peace" and men murder one another. That King upon His throne is God upon His throne, and God can wait till man has learned his lesson. Our race has been and is still being educated through slaughter; not because God ever wanted it so, but because mankind would have it so.

In these last days the world moves rapidly. Not because men as individuals are better and wiser than their forefathers, but because the world is fast becoming one parish and mankind one family. A farmer to-day, with his daily paper and his long-distance 'phone, is nearer to his neighbors over the ocean than his great-grandfather was to his neighbors over the hill. Instantaneous communication, rapid transportation, financial concentration, material aggregation—these things make for rapidity of thought and quickness of action. These are reasons why a peace conference means so much more to-day than it did fifty years ago.

The angels have been singing, and the King upon His throne has been waiting all these centuries; and now at last men can begin to hear the angels singing "peace," and can feel the King's hand moving toward peace. They think (poor, little, great men) that they are bringing peace about, and forget the angels and the King. But God can wait. The angels are there, and the King is there, and God's Church, with its unchanged message of Peace, is here on earth. And when peace comes, as come it will, then the wise and mighty men who are working and talking for peace now, will realize that they have been doing Christ's work for Him, and that (so far as bloody war is concerned) God's will is at last being done "on earth as it is in heaven."

ONE REASON why men are so impatient, and get angry with you and call you childish when you undertake to argue for peace, is that there is only one side to the argument. A man always gets angry when he has no argument; and there never has been any argument in favor of war, except that men get angry and want to fight. Among childish peoples war is inevitable, not because mankind as such must fight, but because he is childish. Two little boys fall out over a dare or a wry face, and they pound each other's faces, and their elders smile and call them "silly children." But it would be considered no smiling matter if they should act the same way after they become men. They would then be called fools and brutes.

The world has long been convinced that no war of aggression is justifiable; and yet so great is the habit of "patriotism" that the last two real wars that the world has seen have in some sense been wars of aggression. But so rapidly has the thought of the world moved that we may venture to say that to-day no war of aggression would be possible between civilized nations. To-day we are beginning to take a higher stand. The leading minds in all the leading nations are beginning to say that war for any cause is unjustifiable. Just as the two little boys when they grow up settle their disputes either by talking them over with some friend, or by carrying them before a court, so we are beginning to feel that international arbitration must be made obligatory for the settlement of all possible disputes.

"But what becomes of patriotism?" we may be asked. We can best answer by quoting a paragraph from Dr. Nicholas Murray Butler:

> * "Patriotism is a noble and lofty virtue, but it is worth while always to remember the sagacious observation of Dr. Johnson, which Boswell so faithfully reports. 'Patriotism having become one of our topics,' says Boswell, 'Johnson suddenly uttered in a strong, determined tone, an apothegm at which many will start: "Patriotism is the last refuge of a scoundrel." But let it be considered,' continues Boswell, 'that he did not mean a real and generous love of our country, but that pretended patriotism which so many in all ages and countries have made a cloak for self-interest.'"

Humane people, those in whom the spirit of Christ has been a reality, have always been appalled by the horrors of war, but have been reconciled to war itself as being something so inevitable as to be a necessity of society in certain contingencies. While the growth of humane sentiment and the spread of a truly international public opinion has made the actual recurrence of war more and more difficult, there has, until recently, been nothing that seemed to make it a practical impossibility. So long as men carry fire-arms they are liable, when angry, to shoot one another. Men of the gentlest and most inoffensive disposition have thus often become guilty of homicide or murder. No sentiment, however lofty, will prevent those who are prepared to fight from fighting, if sorely provoked. But there is a practical argument that bids fair before long to make wars cease from necessity. The fearful waste of accumulated capital involved in war, and the increasing burden of taxation involved in being prepared for war, are fast breaking down the ability of nations to carry the double burden. When governments become bankrupt wars will have to cease.

THE ARGUMENT to the pocket-book may seem a low one, but it is most effective. Nor is it really so low a motive; for capital is the accumulated result of labor, and to throw that away is to throw away life and its grand possibilities. The millions and hundreds of millions that are put into war-ships that even an accident may sink, or into fortifications that may never be of use, are taken from public improvements that would advance the happiness and welfare of nations; or (what is the same thing) are taken from the pockets of the people, who could improve and benefit themselves. Reduced to the plainest terms, war is aggressive barbarism, and peace is progressive civiliza-

* Opening address at the Lake Mohonk Conference on International Arbitration, May 18, 1910.

tion. If there could be no other way found to make wars cease, then we might pray that the burden of war taxes throughout the world might become so heavy as to make war an impossibility through sheer economic exhaustion.

All this building up of armaments is from a mere traditional idea that civilized nations must fight and devour one another, unless each is armed to the teeth in readiness for war. We are told that this very procedure is to hasten the coming of international arbitration. Dr. Butler very wittily says:

"This point of view requires for adequate treatment, not the arguments of a logician, but the pencil of a Tenniel or the caustic wit of a Mr. Dooley. Look at the situation in the world to-day as this type of man presents it to us. Of course, the United States is a peaceful nation; of course, Great Britian is a peaceful nation; of course, Germany and France and Japan are peaceful nations; but therefore, because they propose to attack nobody, they must so strengthen their defences, so multiply their navies and increase their armies, that nobody can successfully attack them. Who, pray, is left to attack these peaceful and law-abiding nations if, as we are assured by everybody—both leaders of governments, the moulders of public opinion, and the substantially unanimous press of the world—they do not propose to attack each other, unless it be an army of white bears from the newly-discovered North Pole, or a procession of elephants and camelopards from the jungles of Central Africa?"

GREAT INVENTIONS are often very simple and obvious, so obvious that every one overlooks them until some one comes along and patents them. The same is true of great ideas. There is something that everybody knows but nobody cares much about, until someone comes along and makes it very real and practical. Then everybody sees and enjoys the good of it. The most obvious illustration of this to-day is the subject of suggestion, carrying with it the possibility of self-education out of bad mental habits and into good ones. The almost unlimited possibility of self-improvement in this way is being seen about us every day, in men's lives being literally made over again for good. Why cannot what is being successfully applied by individuals in their relation to themselves and others be applied by nations in their national and international relations?

Time was when men used to strut around fully armed, ready to fight and slay in matters of honor, because, forsooth, they thought they had to do it. Now all this has been virtually done away with because men have convinced themselves that it is no longer necessary or respectable. We have always been accustomed to think and say: "War is a necessity. Nations must at times fight." Why cannot we apply Suggestion to this question? and say: "War is not a necessity. Nations need never fight. There must be no more war." This is really true. You and I ought to believe it so, and to think and say so. Every man and woman of our ninety millions counts one in framing this great power of public opinion.

We should not just pray that war may some day cease, but believe and resolve that it shall be so. Real prayer is an active thing. It has been said that the man who prays with all his might that the mountain may be removed will at once grasp a shovel and begin to throw the dirt. This is all that the American Association for International Conciliation is doing. This is really what Mr. Carnegie with his spectacular millions is doing. They are really trying to bring about a great piece of national and international suggestion against the possibility of any further war on earth.

The leading minds in all nations are being tuned to the suggestion, and the education of the plain people (you and the editor) has begun. We are quite willing to be convinced, for we are the ones who get shot in time of war and pay the war taxes in time of peace. Mr. Carnegie stands up, with his twenty-seven prominent citizens about him, and says: "War must cease. War shall cease." Whether they are consciously Christian men or not (and some of them certainly are not) they are doing the work of the Babe of Bethlehem, at whose birth the prophecy was sung of "peace on earth." When Mr. Carnegie and Senator Root and Dr. Butler get you and the editor and all our members of congress under the same Christ-like suggestion, then wars will cease. For if one great nation, such as the United States, were to say, "I will fight no more," war would cease. No other nation would dare attack a nation that would take such a stand. Is it a dream that such a condition will become actual in our own day?

IT is at least unusual—perhaps unprecedented—for the Church to be bereaved of two of her chief pastors on the same day. That double bereavement occurred on Wednesday of last week. In Baltimore the aged Bishop of Maryland passed to his rest, three days after his wife had preceded him; and in the evening of the day, at Springfield, Mass., the Bishop of Western Massachusetts breathed his last.

It is inevitable that Bishop Vinton's death comes as the greater shock. Hardly past middle age, deeply engaged in the work for which he seemed so admirably fitted, it was almost with consternation that the news of his impending death was made known. Though not originally an advocate of the division of the diocese, he coöperated loyally in the movement after Bishop Lawrence had shown such relief to the Bishop to be almost a necessity for the progress of the diocese. Dr. Greer, the present Bishop of New York, was the first and unanimous choice of the diocese as its first Bishop, but after his declination, Dr. Vinton was chosen—a choice which proved to be singularly wise. Dr. Vinton had the prestige of a family of notable Churchmen behind him, and the administration of his see has been an efficient one. He has won more than the respect both of his diocese and of the Church at large, and his loss will be keenly felt.

Dying in advanced age, senior in years among the American Bishops, it cannot be said that Bishop Paret's departure leaves so serious a gap in the affairs of his own diocese. He held to his work much beyond the endurance of most men, but even his tenacious will could not bring back the physical powers that have been ebbing away. His active work may be said practically to have ceased with the consecration of his Coadjutor, Dr. Murray, in 1909. A trip abroad brought him some degree of rest after an exceptionally active life, but more than that it could not do. Returning home, his wife was taken seriously ill, and the pathetic incident of her passing away without knowing that her husband also was near to death's door, while he, unaware of her decease, followed her three days later, affords a picturesque ending of his long career. Diocesan administration had, however, been given over into other hands, with no sudden wrench, and the bereaved diocese sees only the passing of a soul beyond the sunset, after man's usual allotted age had been considerably overstepped.

May God give rest and ever increasing light to the souls of these his servants.

MR. JOHN W. WOOD, reporting the last General Convention for the Boston *Transcript*, commented upon the methods of progress in that body as exemplified by the action regarding the Revised Versions of the Bible. At first the proposal to allow their use had scarcely any support; then the Marginal Readings Bible was set forth as a compromise; and finally, with scarcely a dissenting voice, entire freedom as to the use of the King James', Marginal, English Revised, or American Revised Version was accorded. What moral Mr. Wood drew from this we do not at the moment remember: perhaps it was that the correction of the Church's legal title was as inevitable, the overwhelming opposition of thirty years ago having now shrunk to a minority, with the probability that in 1913 it will be a negligible remnant of eighteenth century prejudice that alone survives. But it is not only in General Convention that one notices progress as surprising. Only eleven years ago many Eastern Churchmen were aroused to a passionate frenzy of alarm by the "innovations" at Bishop Weller's consecration: indeed, a file of articles from the *Church Standard* and the *Churchman* of that period, carefully perused, makes cheerful reading now, as one notes what changes have come. Three of the special reproaches against the Fond du Lac consecration were: the publishing of the service as a separate booklet, with additional explanatory matter; the use of vestments not prescribed; and the limitation of those who received Holy Communion to a few selected persons. *Heu quantum mutatis!* At the recent consecration of the Bishop of Rhode Island the chancel blazed with academic hoods, vestments as truly not prescribed by the Prayer Book or required by "P. E." tradition of the last century as copes and mitres, surely; the office was beautifully printed in pamphlet form, with explanations where needed; and the rector of the church explicitly desired that only a few persons, carefully specified, should receive the Blessed Sacrament at that time. So, the same request was made in Trinity Church, Boston, January 18th, when the new Bishop of Arizona was consecrated; there was a pamphlet showing

the outline of the service; and the academic regalia, from Bishop Lawrence's Harvard D.D. down, was dazzling. The world does move, and prejudices dissolve with that motion, patently. Wisdom is justified of her children; but we can fancy the gentle smile with which the wise and saintly Bishop of Fond du Lac will read how his diocese set the standard towards which Rhode Island and Massachusetts are approximating.

BLUE MONDAY MUSINGS.

WE are drawing near the thirtieth of January; day never to be forgotten by Prayer Book Churchmen unless they covet the stigma of black ingratitude. On that day, two hundred and sixty-two years ago, Charles Stewart saved the Church of England by dying for her, at the hands of a revolutionary tribunal with no shred of authority, constitutional or delegated. I have just been reading over a scrap book filled with controversial matter of my salad days: when, in the plentitude of diaconal ignorance, I went out against Goliath with a sling and stone, ready to champion the martyr king, Christian Socialism, Trades-Unions, the Pre-Raphaelites, Compulsory Arbitration, the Six Points, and the Change of Name, with equal fervor, sometimes, if I misjudge not my own boyish enthusiasm, prevailing mightily over the Philistines! But as I read these old letters of 1895-7, replying to the charges which Puritan prejudice and mendacity flung against the memory of the one Saint officially canonized by the Anglo-Catholic Church since the Reformation, it pleases me to find that the years of study since have not changed my own convictions, nor furnished fresh weapons for the Cromwellians' malice.

What are the facts? In the year of grace 1661, the Church of England rightly and canonically enrolled Charles I. on her kalendar, styling him saint and martyr, erecting the day of his death into a red-letter day, appointing for it a proper Collect, Epistle and Gospel, together with proper Psalms, Lessons, and Prayers for Matins and Evensong. Churches were consecrated by his name; and for two centuries January 30th was hallowed throughout the English Church. In 1859, however, the civil authority struck out these services from the English Prayer Book, entirely without ecclesiastical sanction. But the observance of the day never ceased, and of late has notably increased.

NOW FOR loyal Churchmen, the Church's action has settled their duty. They are bound to honor, gladly and unhesitatingly, one whom she has glorified. It is of course competent for infidels, Protestants, and Romish recusants to fault the wisdom of the Church's action; though they are not justified in accusing the Church's sons of faddism and folly because they obey their mother's voice.

But, some one may say, what has secular history to say? It is a reasonable question: and we are ready to answer it. Premising always that we accept the Church's verdict unsupported, we refer you to two authorities out of a multitude, one contemporary with King Charles, and the other eminently hostile to everything which endears the King to Churchmen: Clarendon and Hume.

Says the first: "He was the worthiest gentleman, the best master, the best friend, the best father, and the best Christian, that the age in which he lived produced, and if he were not the greatest king, if he were without some parts and qualities which have made some kings great and happy, no other prince was ever unhappy who was possessed of half his virtues and endowments, and so much without any kind of vice."

Says the second: "Some historians have rashly questioned the good faith of this Prince: but for this reproach the most malignant scrutiny of his conduct, which is now thoroughly known, affords not any reasonable foundation. On the contrary, if we consider the extreme difficulties to which he was so frequently reduced, and compare the sincerity of his professions and declarations, we shall avow that probity and honor ought justly to be numbered among his most shining qualities."

These have not the flavor of the venomous slanders that partisan mendacity, from Milton to Macaulay, has propagated. But a cause which can summon such witnesses can not, in decency, be dismissed with an epigram, however scathing.

"But Charles was a King." Doubtless: and to denounce kings *en masse* is a cheap and easy way to tickle the ears of the groundlings. It is the saint and martyr that we honor, not the king; shall I say the saint in spite of the king? David was a king, and reigned gloriously over Israel, even without a Parliament. But the most rabid democrat would hardly propose to tear the Psalter from the Bible because the Psalmist wore a crown. We are no more concerned, however, in keeping January 30th, with Charles Stewart's rank in the world, or his opinions of royal authority, than with his literary preferences, or his tastes at table.

At the same time, we must bear in mind that the Parliamentary party in the Great Rebellion was in no true sense democratic, did not represent the common people, and was essentially a faction wherein one class was supreme. Every act that Charles stretched his perogative to cover, was repeated by Cromwell, with no shadow of warrant, hereditary, constitutional, or delegated. New taxes were levied, free speech denied, liberty of conscience refused, strange courts invented, Parliament insolently dismissed by its own creature: till at last, the people, tortured by a military despotism, welcomed with universal joy the lighter burthen of the monarchy at the Restoration.

But all this is apart from the main point: that Charles died rather than abjure the Church. He was offered his life on condition that he abolish Episcopacy. But Episcopacy is of the essence of the Church: *sine Episcopo nulla Ecclesia.* Knowing this, he chose death rather than apostasy; and, having received absolution and Holy Communion from Bishop Juxon, he laid down his head upon the block at Whitehall, true martyr and therefore saint. *Sancte Carole, ora pro nobis.*

I find, carefully preserved, the panegyric delivered in Philadelphia fourteen years ago by Bishop Perry, the foremost of American Church historians, on the occasion of the unveiling of a picture of St. Charles in a Philadelphia church. This is its peroration:

"It is with reference to the attitude taken by the martyred monarch towards the settlers of this continent; it is in memory that this much vilified king gave to Maryland its charter of toleration; in view of his grant of constitutional freedom to Virginia, in consideration of his kindly dealings with the New England Puritans, who abused him in life and maligned him when dead, though using to the full the rights which he, in his clemency and toleration, had given them; that we, who have entered into his labors in Church and State, may well accord to him our meed of praise. In deeds such as we have reviewed briefly, and in his heroic martyr death, we may give to him a living remembrance; we may question and refute partisan and prejudiced decisions; we may accord to him the martyr's palm. For in life as well as in death he endured as seeing Him who is invisible; and after life's fitful fever he, our martyr and our saint, sleeps well in Paradise."

THE *Christian Herald* of New York, in its issue of January 4th, publishes this delightful paragraph:

The effort made by Rev. G. W. Pepper and several others to change the name of the Protestant Episcopal Church of America to "The Holy Catholic Church," met with overwhelming defeat, as it deserved. It was voted down almost unanimously at a great meeting of clergy and laity in New York, December 16th.

The sense of proportion and of historical accuracy is reminiscent of Dr. McKim's recent utterances on the same subject; while the new dignity assigned to Mr. Pepper is a jest worthy Mr. Francis A. Lewis himself.

SPEAKING OF Christian Unity (as I believe we were not long ago), a tale comes from Pittsburgh which is not without point. A Sunday school union of many Christian bodies held its recent session in one of our churches there. A Bishop asked a Churchman who had been present how it went off. "Well, Bishop," was the answer, "Mr. Heinz, the pickle king, presided; and in the nave were the Fifty-seven Varieties!"

PRESBYTER IGNOTUS.

GOD MUST needs require that the offender should come to look upon his offence with the same eyes as Himself. The sinner must be made to regard the sin in its true light, and to measure it with the true measurement. . . . This is just what the sinner is unable by himself to do. He cannot fully confess or feel his sin. The sin itself impedes him. His eyes are blinded by it, and his conscience benumbed. He has lost the ideal of holiness and therefore cannot appreciate the contrast between the ideal and the actual. None but a perfectly healthy and pure conscience can adequately take in the heinousness of sin, or adequately give expression to it. But Christ could do this. Having no sin of His own to dull His perceptions, He could feel to the full the demand of a holy law, and acknowledge its unalterable justice.—*Rev. A. J. Mason.*

"HOLY MATRIMONY AND DIVORCE"

Concluding Paper of a Series on the Subject by the Bishop of Birmingham

ANNUAL LETTER OF THE SECRETARY OF THE E. C. U.

First Annual Festival and Conference of the Guild of the Love of God

OTHER ENGLISH ECCLESIASTICAL NEWS

The Living Church News Bureau
London, Jan. 10, 1911

THE Bishop of Birmingham concludes his series of papers on "Holy Matrimony and Divorce" in the January number of the *Birmingham Diocesan Magazine*. He first gives a résumé of the conclusions arrived at in the three previous papers, and then offers observations on the present situation.

From these premises, he asks, what conclusion ought we to draw (1) as to what it is competent for a national Church or province of the Church to do? (2) as to what we of the Church of England ought to do? (3) as to what the British parliament ought to do? (1) The "binding" and "loosing" power of the Christian Church or of any part of it is of course not absolute. It can act only in application, and not in contravention, of the will of its Master. Thus we cannot but believe that the license taken by the Eastern Church to allow divorce with remarriage for a variety of causes, exceeds the power which the Church possesses. We must say the same of the permission given by some Protestant bodies to remarry on the plea of desertion. One who holds the opinion expressed in these papers would strive to the utmost to persuade any part of the Church to maintain or to reëstablish the law of the absolute indissolubility of marriage as the Church in general has accepted it, and as our Lord seems really to have proclaimed it. But he will not deny that at the last resort a Church can adopt the law with the "one exception," without exceeding the ultimate rights of the Church. This is precisely the position represented in the resolutions of the Lambeth Conference, 1888, 1908. [Here, it seems to me, the Bishop's position, like that of the prelates in the Lambeth Conference, involves a fatal flaw]. (2) But, though we allow this, we maintain the better way, and we would have the Church in England hold fast to the law of the Church as it stood hitherto and stands to-day for us, *viz.*, that marriage once validly contracted is indissoluble, except by the death of one of the parties, in such sense as admits of either of them contracting another valid marriage. And we must demand from Parliament (at the least) the recognition of the Church's law, and freedom for its exercise within the Church, that is, freedom to refuse to remarry with the rites of the Church those who have been divorced, in all cases, and liberty to maintain our own discipline in the matter of Communion. Let the legislation of 1857, and any subsequent legislation by Parliament affecting marriage, be declared explicitly to have regard only to the civil contract, and to leave the law and action of the Church with regard to marriage totally unaffected; we must hope to win this good result at least from the Divorce Commission. The question, however, arises whether, if we hold steadfastly to our marriage law and refuse to remarry any divorced persons, we can with due regard to consistency of principle accept the advice of the Lambeth Conference and admit to Communion, after whatever period of discipline, the "innocent party" in a divorce for adultery who has remarried, with the partner in the new marriage. The recommendation of the Lambeth Conference does not of course alter our law unless we take steps to alter it in accordance with this recommendation. And our law is based on the conclusion that our Lord declared remarriage after divorce, without any exception, to be adultery. This has been the general principle of the Church; and upon this principle our law is based. It is the conviction which has been growing up in my mind that consistency with our own principle ought to lead us to give plain notice to the members of the Church that our law gives no sanction whatever to remarriage after divorce, and that those who contract such marriages forfeit the privileges of Church communion, without its being within the competence of any Bishop or other minister to restore them. (3) What will be the attitude of one who accepts the position at which we have arrived towards the marriage law of the English state? First, we ought to demand of the state liberty within our own communion to live by our own law. Secondly, let us throw all our influence as citizens into resisting any proposal to relax the existing allowance of divorce by the state. Let the Church be really the guardian of national morals, not by trying to enforce through civil law more than the common conscience can endure, but by bearing within her own fellowship the witness of Christ, as on other matters so specially on the sanctity of the home, based on the principle of indissoluble marriage. [Here, again, on his second point, it seems to me that the Bishop's view invites adverse criticism. If divorce be a great and hideous social and national evil, as it undoubtedly is, then we are bound merely as citizens to do our utmost to stamp it out.]

The members and associates of the English Church Union have now had the pleasure of receiving the secretary's annual letter, issued at the beginning of each new civil year according to the time-honored custom of the secretaryship. This year's letter is the ninth which has come to us from the present secretary, Mr. H. W. Hill, and the dominant note of which, as in the case of previous ones, may be described as his inbreathed strong and vigorous and breezy personality. It certainly shows the unique and commanding position of the E. C. U. among Church societies, that its secretary's annual letter should be regularly printed in part in the *Times* newspaper along with the New Year letters of the Archbishops and Bishops.

A Year's Work of the E. C. U.

The work of the past year, Mr. Hill says, has presented no exciting features. Throughout its course the note has been one of steadiness and persistence in dealing with every matter coming within the objects of the Union, and throughout the society the policy suggested by the president and council in reference to such questions as the Revision of the Prayer Book, the continued maintenance of existing standards of doctrine and ceremonial, and resistance to attempts to extend the operations of the Divorce law, has been warmly supported: "There are indications that presently some of our friends will be told that if they do not come to heed and agree to a revised Prayer Book, under which alleged difficulties touching the Ornaments Rubric and the Athanasian Creed can be accommodated, the Privy Council judgments will be enforced against them. I can only remark—let the attempt be made!" One or two cases have come to the secretary's notice of Bishops attempting to exact promises, which are not allowed by law, from priests who have been presented to them for institution. Every priest should seek immediate advice whenever such unlawful attempts are made "against his liberty, against the rights of the patron, and against the well being of the Church." There are attempts here and there to stop the use of the Eucharistic vestments ordered by the Ornaments Rubric: "These attempts will fail at the instance of the faithful laity. When the vestments were condemned by that 'judgment of policy and not of law' [*teste* a distinguished English judge] in the case of Mr. Ridsdale, they were used in about 200 churches; I believe they are now used in more than 3,000; and it augurs little perspicacity on the part of some now in authority that they think they can at this time of day successfully embark on such a revolutionary course."

Mr. Hill thinks the Divorce Commission has had one excellent result. It has convinced thousands of earnest Church people that the only satisfactory way of dealing with the question of divorce is to repeal the Act of 1857. It is gratifying to learn that the president and council of the E. C. U. have finally decided to support Canon Thompson in his strong desire to appeal to the House of Lords in this particular case under the deceased wife's sister act. A strong bar will be retained for the prosecution of the appeal. The amount of money which may be required for the defence fund, and for which Mr. Hill now appeals, is £1,500. The *Church Union Gazette* states that the total number added to the Union during the past year is 3,210.

Within the last few months there has come into existence a new Catholic society called "The Guild of the Love of God," and the hundreds of letters received by the warden as soon as it was formed, full of delight and gratitude (as I learned from a private source), show that the guild is supplying a much felt need. The object of this society is to unite all faithful Catholics by prayer and service, and to promote mutual recognition and friendship by the adoption of a distinctive badge; its distinctive aim is the principle of "free masonry" applied to our holy religion. The rules are (1) To pray daily for the guild, (2) to promise to help any member of the guild, anywhere, and at any time, (3) to pay 1|0 entrance fee to cover expenses. The warden is an ideal man for the post, the Rev. A. V. Magee, vicar of St. Mark's, Hamilton Terrace, N. W.; while the hon. secretary is J. B. Lowder Tolhurst, "St. Albans," Beckenham, Kent. As the means of mutual recognition among members there has been adopted a tiny clinch nail, made of copper.

Guild of the Love of God

"We have chosen the title of 'The Guild of the Love of God'," wrote the warden, in his circular letter, "as it expresses in a form not yet adopted by other associations, the object which we desire to promote. It is in the earnest hope that our secret bond of friendship shall bind us together in all parts of the world that we propose 'The Guild of the Love of God' as a means of fellowship in the Catholic Faith and a pledge of that love by which we shall be known as allies in the defence of truth and comrades in the army of Christ."

The first annual festival of the Guild of the Love of God was held on Saturday within the octave of Christmas at St. Mark's, Hamilton Terrace. There was a sung mass at 11 A. M.,

with procession, and a sermon by the warden, the vicar. Members met for afternoon tea and social intercourse, and after 5 o'clock Evensong a conference was held in the parish house. The keynote of the warden's sermon was the principle and spirit enjoined by St. Paul (Galatians 6:10), and which animated the early Church in the days of persecution.

Probably no better example, he thought, could be found of this duty in the history of the Church than is afforded by the work of the various parish and trade guilds in England during the fourteenth and fifteenth centuries, *e.g.*, a fraternity in the parish of St. James' at Garlickhythe in London, begun in 1375, as was to be seen from the charter, which he read. If they could not revive the guilds in the letter, they could, by God's grace, revive them in spirit to-day. It was to him a cause of rejoicing to know that already they were a missionary guild. They had now a branch in India, another was about to be formed in South Africa, another in Zanzibar. In Borneo, in the West Indies, and throughout Great Britain they had members and branches. "There were immense possibilities before them," he said, "in the prospect of Catholics all over the world being linked together in one holy bond of fellowship, growing and increasing until life here on earth was at an end."

At the conference Brother Michael, S.S.J.E., read a paper on the duty of Catholics in the places where they lived.

As his experience grew, he was more and more surprised at the lack of faith among the Catholic laity in the purpose and guiding providence of God. We should have faith in asking our heavenly Father to show us the particular work He has prepared for us in our own parish. Perhaps the services were not to our liking, but we should not pass by and go elsewhere. The outward token of the Guild was a nail to remind us that we were nailed to Christ in holy Baptism. We often failed to learn the lessons our Lord would teach us through the bound hands and feet. Our place was chosen for us by God; we could do in our parish just the thing God wanted us to do. Perhaps we could help a priest to get the services more in accordance with Catholic custom, or, perhaps, pray for an awakening to Catholic faith and practice.

In the general discussion Brother Michael replied to some of the difficulties which had been raised by his paper. Individual difficulties must be met by the exercise of common or uncommon sense. Whatever might be the state of the parish in which we lived, he could not help thinking that God had some work for us to do there, even if spiritual food had to be sought elsewhere. The festival finally closed with Compline in the church.

Bishop Mathew's New Departure

The *Church Times* last week referred as follows to Bishop Mathew's latest vagary and new departure, to which I drew attention in a previous letter:

"To avoid further confusion, is is well that it should be realized that there no longer exists any English Old Catholic Movement. Bishop Mathew has publicly announced his definite separation from communion with the Church of Holland and the Old Catholic churches, which he now seems to consider heretical. His new sect, which has already had various names, he now denominates 'the Western Orthodox Catholic Church of Great Britain and Ireland,' and he has announced his intention of consecrating more Bishops and of erecting a new 'Catholic hierarchy' in England. . . . So ends the Old Catholic Movement in England, and what, under unhappy mismanagement, had become a cause of ridicule and a hindrance to true Old Catholicism has now ceased to exist."

In the same issue of the *Church Times* there appeared a letter from the Rev. C. W. Bollman, the German Old Catholic priest ordained by Bishop Mathew, in the nature of a statement regarding the present position of St. Boniface's Oratory in Elsham Road, Kensington. On December 12th, he says, he was called upon by Bishop Mathew to sign an expression of confidence in and loyalty to him, and willingness to accept his guidance in any action decided upon by a majority of the clergy and himself, and to give up communion with the Old Catholic bodies of the continent. On December 14th, the Bishop wrote that out of his ten clergymen, eight had now written to express their wish for cessation with Old Catholicism on the continent, and their desire that he should continue to preside over their movement here. "I replied," says Mr. Bollman, "that I preferred to remain in communion with and under the jurisdiction of the solid and dignified Archiepiscopal See of Utrecht, withdrawing at the same time from Bishop Mathew's jurisdiction."

J. G. HALL.

HE WHO walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—has an every-day greatness beyond that which is won in battles or chanted in Cathedrals.—*Dr. Dewey.*

WORK OF THE CHURCH TEMPERANCE SOCIETY

Reports Read at the Annual Meeting are Most Encouraging

MISSIONARY CAMPAIGN PLANNED FOR METROPOLITAN SUNDAY SCHOOLS

Other Diocesan News of New York

Branch Office of The Living Church,
416 Lafayette St.
New York, Jan. 24, 1911.

THE twenty-ninth annual meeting of the Church Temperance Society was held at the Diocesan House, 416 Lafayette street, New York, on Tuesday, January 17th.

The Rt. Rev. Frederick Courtney, D.D., presided. The speakers were the Bishop of Long Island, whose subject was "The Church and the Saloon," and Mrs. R. Porter Bradford, who spoke on the work of the Lighthouse Clubs of Philadelphia. The annual reports of the General Society and the Women's Auxiliary were read by Miss H. K. Graham, general secretary, and by Miss H. D. Fellowes, secretary of the auxiliary. The board of managers for 1911 were reëlected, with the addition of eight new names to fill vacancies. The new board, at its first meeting in February, will elect its president, vice-presidents, treasurer, general secretary, and organizing secretary.

Encouraging items of interest in the annual report were: The gradual reduction under high license of the number of saloons in the state of New York from 1 to 150 of the population in 1896 (when the law went into operation) to 1 to 324 at the present time; the number of states having banished the saloon; the demands for sobriety in all industries: the elimination of the drinking man as inefficient; the testimony of the medical profession, as to the dangers in the use of alcohol, even in the smallest quantities; the consensus of scientific opinion in the laboratories of the world as to its disastrous effect on the human system, as demonstrated by experiments: the economic waste, caused by the drink traffic; the more vital loss, by the waste of human characters and lives; and the need for co-operation against the saloon by all societies engaged in humanitarian work.

Other items of interest in the report were, the establishment of the Longshoremen's Rest, at 164 Eleventh Avenue, in June last, as a place of shelter and recreation for the men employed in loading and unloading the great Atlantic liners, and who previously had no place of shelter, but the saloon. Since the Rest was opened, 54,000 attendances have been registered, and within a short time the whole building will be in use. The Squirrel Inn, at 131 Bowery, was reported as having been in successful operation ten years. During the past year, over 121,000 men have made use of it, and employment has been found for many of them. A religious service is held every Wednesday, conducted by Rev. Dr. Lyman-Wheaton, organizing secretary, and Mr. David Ranney, city missionary.

The announcement was made, that in order to meet the expressed desire of the owner of Squirrel Inn, Mrs. W. H. Bradford, that the property should pass to the society during her lifetime and offering it at its assessed valuation $40,000, a strong effort had been made to raise this amount, and as the sum of $32,000 is in hand there seemed no doubt that the balance would be forthcoming before February 1st. It should be stated that by the free use of the building for ten years, and the payment of the taxes, Mrs. Bradford has been the generous benefactor of the society to the amount of $43,000. The ice water fountains, the six lunch wagons, and the coachmen's coffee van, established as counteractions to the saloon, reported a year of successful work, and it was by the accumulated profits from the lunch wagons, which the society has set aside for this purpose for several years, that the inauguration of the work at the Longshoremen's Rest has been made possible.

Missionary Work for Sunday Schools

Plans have been completed for a new missionary campaign among our Sunday schools in New York City and vicinity. Joint rallies will be held on Quinquagesima Sunday, February 26th, throughout the diocese, and active preparations are now going on to make these meetings of especial moment. Suffragan Bishop-elect Dr. Charles S. Burch presided at a meeting in the interest of this movement, held this week in the Church Club, 53 East Fifty-sixth street, at which twenty-two parishes were represented. From reports submitted, joint local rallies will be held on the lower East Side of the city under the direction of the local chairman, the Rev. W. G. Anthony, vicar of the Church of St. Augustine; on the lower West Side, under the direction of the local chairman, the Rev. S. S. Mitchell of the chapel of St. Chrysostom; upper West Side, under the direction of the local chairman, the Rev. Morgan Ashley, curate of the Church of All Angels, and at Mount Vernon, under the direction of the local chairman, the Rev. Robert T.

Kreitler, rector of the Church of the Ascension, Mount Vernon. Similar arrangements are being made in the upper East Side, with St. James' Church as a center, and also in the Harlem section, with Holy Trinity or St. Andrew's as the center. Among those who addressed the meeting was the Rev. Hugh L. Burleson, a secretary of the Board of Missions, who advocated these special Sunday school rallies in order to place the real object of the Lenten offering before the children.

A Diocesan Missionary Movement

Bishop Greer has authorized the delegates from the diocese of New York to the Council of the Second Missionary Department to form a diocesan missionary committee. Organization has been effected by the election of the Ven. F. B. Van Kleeck, D.D., as chairman and A. A. Buck of Mount Vernon as secretary. The name decided upon is "The Missionary Movement Committee of the Diocese of New York." The other organizing members are: the Rev. George A. Strong, rector of Christ Church, Manhattan; the Rev. Dr. Hugh Birckhead, rector of St. George's, Stuyvesant Square; the Rev. F. F. German, rector of St. Thomas' Church, Mamaroneck; William Jay Schieffelin, Douglas Merritt, and John W. Wood. It has been decided to add to the committee a number of laymen from each of the archdeaconries. The first steps to this end were taken by electing to the membership the following gentlemen, who form the executive committee of the Laymen's Coöperating Committee: William Edmond Curtis, Stephen Baker, James May Duane, Samuel Thorne, Jr., William R. Sheffield, John S. Rogers, Henry L. Hobart, Henry H. Pike, Henry G. De Meli.

Berkeley Alumni Meet

The New York Association of the Alumni of the Berkeley Divinity School held its tenth annual meeting Wednesday, January 18th. After luncheon, the president, the Rev. Dr. Vibbert, spoke words of welcome, and called upon the Dean to give an account of the school, its present condition and its plans. Dr. Hart reviewed the history of the last year, noting the additions to its faculty; the loyal devotion to duty on the part of officers and students; the courses of lectures both regular and special; the sermons and addresses for which provision has been made; the growth of the library from endowment and special gifts; the scholarship funds, and the general financial status of the institution. He called attention to the fiftieth anniversary of the consecration of the chapel, which will occur on March 16th, and in conclusion he named those of the alumni who had died during the year, and showed how they had made "full proof of their ministry." A statement which was specially gratifying to those present was that not many of the students are seeking for regular work in parishes and missions as lay readers, the preference being for the devotion of as much time as possible to preparatory work in connection with the studies of the school The Rev. Dr. J. N. Blanchard, of Morristown, N. J., spoke earnestly of the work of the need of engaging the interest and the services of laymen for the Church missionary and Sunday school work; the Rev. Ellis Bishop of Bridgeport, late of the faculty, called attention to some ideals of ministerial training, and the Rev. F. D. Buckley of Waterbury, and Rev. Dr. Denslow of the General Theological Seminary also spoke.

The officers elected for the coming year were: President, Rev. Dr. W. H. Vibbert; vice-president, Rev. Dr. Bernard Schulte; secretary and treasurer, Rev. M. K. Bailey.

Other Churchly Activities

A new guild of young Churchmen, known as St. Paul's Guild, has been organized at the Church of the Holy Apostles by the minister in charge, the Rev. Dr. Henry K. Denlinger. An initiation service was held on the eve of St. Paul's Day with presentation of badges. Dr. Denlinger made an address on the ideals of the guild. All the parochial societies and organizations attended. On Tuesday evening the Men's Neighborhood Club met and listened to a lecture by Dr. Denlinger on "The Soul of the Indian," with illustrations of Indian music.

The fourth annual meeting of the Clerical Union (incorporated) was held on Tuesday, January 17th, at the Graduates' Club. Reports were made and routine business was transacted. Elections for the ensuing year were made: President, the Rev. Dr. Arthur Ritchie; Vice-President, the Rev. John S. Miller; Secretary, the Rev. C. P. A. Burnett; Treasurer, the Rev. Robert Mackellar.

On motion, the Club accepted the invitation extended by the Rev. Andrew C. Wilson for the members to meet the Rev. Father Frere at luncheon in St. Paul's parish rooms, Brooklyn, on Tuesday in Easter week.

The men of St. Mary's (Rev. Dr. Barry, rector), met in their assembly rooms Tuesday evening, January 17th, where a dinner was served under the auspices of the missionary committee of the parish. The full capacity of the tables was taxed, sixty being present. At the guest table were the Rev. John A. Staunton, Jr., Rev. Guy L. Wallis, Rev. Dr. Barry, Mr. A. D. Holland, and Mr. E. S. Gorham, who presided. The speech of the evening was made by the Rev.

(*Continued on page* 430.)

ANNIVERSARY OF THE PARISH OF THE HOLY APOSTLES, PHILADELPHIA

Attempt to Solve the Problem of the Children's Part in Public Worship

OTHER CHURCH NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, Jan. 24, 1911

THE forty-third anniversary of the parish of the Holy Apostles was held on the Third Sunday after Epiphany, January 22d. In the evening the three chapels connected with the parish omitted their services and all four congregations united in the service at the parish church. The united choirs rendered Evening Prayer and the preacher was the Rev. John Mockridge, vicar of Trinity Chapel, New York City.

An interesting experiment has been going on for several years at the Church of the Holy Apostles, looking toward the solution of the problem of the children's part in the Church services. Every Sunday morning the children meet in one of the rooms of the parish building, and, under the direction of Mrs. Sophie Thomas Remington, practise the hymns for the morning service. They are then seated together in one of the galleries of the church. After the notices for the day are given out, a short sermon is preached to the children, after which they are excused and pass quietly out during the singing of the hymn before the sermon. The children's sermons are very much appreciated by the boys and girls, as well as by the adults in the congregation. The average attendance, which gives indications of increase, is now about seventy-five.

The Bishop Coadjutor of the diocese has issued an urgent appeal to the clergy and laymen of the city for the sum of $5,000 to equip the Church of the Advent (the Rev. E. M. Frank, Ph.D., rector), for the work among Eastern Orthodox Christians, which was described in a recent article contributed by Dr. Frank to THE LIVING CHURCH. The field has been enlarged even since that article was written, and a truly marvelous opportunity is offered the Church. One of the features of the plan is the establishment of an immigrant home, in coöperation with the Russian Church, with which an employment bureau and an agency for the care and protection of young women, too often the ignorant and innocent victims of the "white slave traffic," are to be connected.

Many prominent Churchmen, notably Messrs. Edward H. Bonsall, Franklin Spencer Edmonds and George Wharton Pepper, have been active in the "whirlwind canvass" by which the Y. M. C. A. is trying to raise a million dollars in two weeks, for the erection of new branch buildings in the city.

The Rev. S. D. McConnell, D.D., formerly rector of St. Stephen's Church, preached at the Church of St. Luke and the Epiphany on the morning of the Third Sunday after Epiphany. Dr. McConnell is about to leave for a journey to the Isthmus of Panama and parts of South America.

At the meeting of the Convocation of West Philadelphia on the 19th, the Rev. Fleming James, Ph.D., priest in charge of St. Anna's mission chapel, applied for permission to have the dedication of the chapel changed to All Saints. Consent was given by the convocation to the change. The address of the evening was made by Prof. William Romaine Newbold of the University of Pennsylvania on Recent Research in Roman Archaeology.

A committee of the Clerical Brotherhood, consisting of the Rev. Carl E. Grammer, D.D., the Rev. J. Sanders Reed, D.D., and the Rev. Horace F. Fuller, was most active in forwarding the protest which was made to Mayor Reyburn last week against the production of "La Samaritaine" in Philadelphia.

The faculty of the Philadelphia Divinity School gave a reception on Thursday evening, January 19th, in honor of the incoming students, to which many of the alumni, clergy of the city, and friends of the school were invited. The annual banquet of the Alumni Association is to be held at the Church House on the evening of Thursday, January 24th. The speakers who are expected are the Rev. Dr. Lewis Parks of New York, the Rev. Hugh Birckhead, of St. George's, New York, and the Rev. Amos Goddard, '00, of China.

A memorial tablet of brass has been placed in the assembly room of the Church House, commemorating the services of the late George C. Thomas. It bears the inscription: "George C. Thomas, October 28, 1839—April 21, 1909. The Brother whose Praise is throughout all the Churches." The committee in charge of the memorial consisted of Messrs. Francis A. Lewis, Ewing L. Miller, George Wharton Pepper, and W. A. M. Fuller.

The Rev. Henry L. Phillips of the Church of the Crucifixion has recently left for his home in Jamaica, W. I., hoping to gain strength after a serious illness. The parish will be in charge of the Rev. J. Da Costa Harewood during his absence.

The Rev. Roderick Provost Cobb has left the diocese, to assume the principalship of the Cathedral School for Girls at Orlando in the district of Southern Florida.

REV. W. C. SHAW CHOSEN RECTOR OF ST. PETER'S

Systematic Giving for Missions Discussed Under Auspices of the Church Club

A WEEK'S ACTIVITIES IN THE DIOCESE OF CHICAGO

The Living Church News Bureau
Chicago, Jan. 24, 1911

ST. PETER'S CHURCH, which has been vacant for several months, is to have a new rector, in the person of the Rev. William Carson Shaw, until now rector of St. Paul's Church, Walla Walla, Wash. He is a graduate of Berkeley Theological Seminary, and was made a priest in 1895. Since ordination he has held a canonry of All Saints' Cathedral, Spokane, been assistant priest at St. Luke's, San Francisco, and rector of Trinity Church, Carbondale, Pa.

REV. WM. CARSON SHAW, Rector-elect of St. Peter's Church, Chicago.

Banquet in the Interest of Missions

The results attained and to be attained in giving for missions was the subject under discussion at the dinner given last Thursday under the auspices of the Church Club at the La Salle Street Station restaurant. Two hundred and fifty men were present, most of them laymen. After dinner, the chairman, Mr. Powers, president of the club, outlined briefly the work that had been done in systematizing throughout the diocese the giving for both general and diocesan missions. This development of methods was instigated by the Bishop some fifteen months ago, and taken up by a joint committee of the Church Club and the Laymen's Forward Movement. Their recommendations were three: first, the appointment in each cure of a separate treasurer for missions; second, the adoption of weekly missions offerings; third, the taking of an "every-member canvas" in each cure. These recommendations were made a part of the diocesan canon law at the last convention. Up to date about one-third of the cures have done these things, with most satisfactory results. Reports were given from Christ Church, Chicago; Trinity Church, Aurora; Grace Church, Hinsdale, and the Church of the Holy Spirit, Lake Forest; indicating the methods adopted and the splendid results achieved.

The second part of the subject, What Remains to be Done, was taken up by the Rt. Rev. Dr. Anderson, Bishop of the diocese. Although expressing surprise at the slowness of many cures in adopting what the experience of others showed to be excellent methods, and indeed, what the canon law now requires, he was full of gratification for what had been accomplished. He was deeply earnest in his plea for that without which all methods are vain, the deepening of the sense of the reality and vital importance of the religion those methods were designed to aid, by those using them. He said in part:

"Missions are an essential factor of the Gospel we preach. The essence of this mission Gospel is that Christ came to save *the world.* We must never forget that Christianity is the inspirer of all human progress. Social progress, philanthropic progress, educational progress, are all but results. Vitiate religion and you effectually vitiate every sort of human endeavor for better things. We have developed excellent methods, but we need more than that—we need *desire.* Half the Church cares nothing for missions, because it cares nothing for religion. Our mission money we try to wheedle out of people who give merely to oblige or for some other unworthy reason. We must get down to realities. We must deepen the religious life or we can never do much. Religion and missions are nothing to flirt with. We get money for museums, charity, hospitals, and so forth, for results—but little for religion, which produces these results. If we are only real in our religion ourselves, we can do much. Our methods are all right, but without the desire that comes from real personal religion we can do nothing worth while."

The Women's Trade Union League made another appeal to the churches this last week on behalf of the strikers in the garment-making trades. Hart, Shaffner, & Marx have settled their differences with their employees, and so 10,000 of the workers have returned to their employment. The terms of settlement included the arrangement of a board of arbitrators to settle all future disputes, to consist of three men, one appointed by the workers, one by the firm, and one by the two in consultation. Thus in this case the essential point of the strikers was gained, the recognition of the workers' organization. In addition to these, 5,000 strikers have left the city and found more congenial employment elsewhere. This leaves, however, 20,000 strikers still out. The employers of these men absolutely refuse to have anything to do with them on any other terms than unconditional surrender. The League made appeal to the churches for support for these strikers. Its communication was read from many of the pulpits last Sunday, and in several cases representatives of the strikers were permitted to solicit contributions after the service.

Appeals for the Garment Makers

The Corporation and Board of Directors of the Church Home for Aged People met last week in annual session. Aside from the building fund, reports showed that $7,143 had been contributed toward the support of the institution during the year just closed, and $6,870.38 expended. The need of the building fund was strongly presented, and a committee appointed to consider at once ways and means of increasing the same. Ten elderly ladies and two elderly gentlemen were admitted to the full privileges of the Home, after a probationary residence of six months. Trustees and board managers were reëlected, practically without change.

Church Home for Aged People

After the Fifth Department meeting Wednesday there was held a conference of the three seminaries in the department: Bexley Hall, Nashotah House, and the Western Theological Seminary. There were present Bishops Webb, Vincent, Weller, and Anderson, and the Very Rev. Hosea Jones, warden of Bexley, the Very Rev. E. A. Larrabee, D.D., Dean of Nashotah, and the Very Rev. W. C. De Witt, D.D., Dean of the Western Theological Seminary. No definite action of any sort was taken, nor was any expected; but the seminaries were able each to understand the field and aims of the others, so as to avoid, so far as possible, interference with one another.

Diocesan News Notes

The Very Rev. W. C. De Witt, D.D., is in the East for a week. Among other appointments, he has one to address the St. Paul's Society of Harvard University.

The Rev. Professor Charles Smith Lewis of the Western Theological Seminary addressed the Round Table on Monday, on the newly-discovered "Odes of Solomon," a collection of odes written in the first century of our era. Professor Lewis pointed out their remarkable similarity to the Fourth Gospel, both in tone and terminology, and showed how their discovery had modified the Hellenistic theory of that Gospel.

At St. Mary's Home for Girls a guild has been formed of "old girls" who have left the home and are now at work. Its object is twofold: to keep alive their interest in the home, and to be a spiritual help to their lives. They intend to maintain one of the beds at the home, and to meet from time to time for services.

Mrs. Wells, for many years assistant secretary of the Church Club, and well known to all who have frequented the club rooms and diocesan offices, has been forced to resign, owing to ill heatlh.

The twenty-third annual meeting of the board of trustees of Waterman Hall, the diocesan school for girls, was held last Tuesday, the president, the Rt. Rev. Dr. Anderson, in the chair. The reports of Dr. Fleetwood as rector and treasurer were encouraging and the condition of the school was seen to be in every respect good. The same board of trustees was elected for the coming year.

BERNARD I. BELL.

THE MOTHER'S HEART.

Candlemas (February 2d).
"Yea, and a sword shall pierce through thine own soul."

"When Simeon poured his blessings on thy head,
My heart was hushed at one sharp word he said;
And when I press and kiss thy tender face
With heaven-lit brow,
I tremble now
To think what sword may pierce that warm embrace.
So pure, so soft thy breath,
My precious one,
What canst thou have to do with cruel death,
My little son?"

MARY J. JACQUES.

WHAT A blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very looks give comfort to thee.—*Seneca.*

SECRETARY ELECTED FOR THE FIFTH DEPARTMENT

The Ven. John E. Curzon Chosen to Succeed the Rev. Dr. J. H. Hopkins

THE Ven. John E. Curzon, rector of Trinity Church, Houghton, Mich., and Archdeacon of the diocese of Marquette, was elected secretary of the Fifth Missionary Department, to succeed the Rev. Dr. John Henry Hopkins, resigned, at a meeting of delegates from the whole department held at Grace Church parish house, Chicago, January 18th. There were present over fifty delegates, representing all dioceses in the department. Among these were the Rt. Rev. Dr. Anderson, Bishop of Chicago, the Rt. Rev. Dr. Webb, Bishop of Milwaukee, the Rt. Rev. Dr. Weller, Coadjutor Bishop of Fond du Lac, the Rt. Rev. Dr. Vincent, Bishop of Southern Ohio, who is chairman of the department, and the Rt. Rev. Dr. Grafton, Bishop of Fond du Lac. The names of fourteen priests and seven laymen were presented to the council—the Rev. J. E. Curzon, the Rev. W. G. Blossom, the Very Rev. W. T. Sumner, the Rev. Thomas Jenkins (Fremont, O.), the Rev. W. C. Mackenzie, the Rev. Irving P. Johnson, the Rev. W. M. Purce (McLeansboro, Ill.), the Rev. George P. Atwater, the Rev. Charles J. Cameron, the Very Rev. R. H. Peters (Grand Rapids, Mich.), the Very Rev. S. P. Delany, the Rev. H. R. Neely, the Rev. George Craig Stewart, and Mr. George A. Randall of Boston. Dean Sumner's name was withdrawn by his request. On the first ballot four of the above were voted for, and the Rev. J. E. Curzon was elected. The election was immediately made unanimous.

THE VEN. JOHN E. CURZON, Secretary-elect of the Fifth Department.

Many splendid things were said of the retiring secretary, whose work during the last three years was described as faithful and efficient in a remarkable degree. Archdeacon Curzon was communicated with by long distance telephone, and accepted the call to the secretaryship.

The ladies of Grace Church served a bountiful luncheon. The afternoon was devoted to a thorough discussion of the "Forward Movement" of the General Board, and to the seven resolutions adopted by the executive committee of the council in Cincinnati.

The new secretary, the Rev. J. E. Curzon, was born at Darien, Conn., on December 26, 1863. He was educated at St. Stephen's College and Nashotah House, graduating from the latter with the degree of B.D. in 1888. He was ordered deacon in the Cathedral at Fond du Lac by Bishop Brown in 1888 and priest at Trinity Cathedral, Little Rock, Ark., the following year. From the fall of 1888 until March, 1890, he did missionary work in Arkansas, followed by a year of similar work in Pittsburgh. After a few months spent as curate of the Church of the Advent, Nashville, Tenn., he returned to the diocese of Pittsburgh, where, about Easter, 1893, he became rector of Emmanuel Church, Corry, Pa., where he labored until November, 1895, when he became rector of Trinity Church, Houghton, Mich. The fifteen years spent at Houghton have been extremely fruitful, both spiritually and materially; among the latter results may be mentioned a handsome church just completed.

WE SHOULD never let a friend go out of our lives if we can by any possibility help it. If slights are given, let them be overlooked. If misunderstandings arise, let them be quickly set right. Friendship is too rare and sacred a treasure lightly to be thrown away. And yet many people are not careful to retain friends. Some lose steel to grapple and hold our friends. Some drop old friends for new them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of ones. Some take offense easily at imagined slights, and ruthlessly cut the most sacred ties. Some become impatient of little faults, and discard even truest friends. Some are incapable of any deep or permanent affection, and fly from friendship to friendship, like birds from bough to bough, but make no rest for their hearts in any.—*Selected.*

MISSIONARY COUNCIL OF THE SEVENTH DEPARTMENT

Immense Mass Meeting a Remarkable Feature of the Occasion

THE Missionary Council of the Department of the Southwest, held in St. Louis, January 17th, 18th, and 19th, aroused the greatest interest and enthusiasm. The Council was well attended, twenty Bishops and three hundred clerical and lay deputies and visitors being present. The Council opened with early celebrations of the Holy Communion, and Morning Prayer at Christ Church Cathedral. Bishop Millspaugh of Kansas preached the sermon, making a strong plea for home piety and the religious instruction of children by parents.

The Council assembled for business in the Schuyler Memorial House and was welcomed by Bishop Tuttle and by Mr. Robert Burkham, who represented the mayor. The organization of the Council was: Bishop Tuttle, president; Bishop Atwill of Kansas City, vice-president; Rev. F. S. White, Atchison, Kan., secretary, and Mr. F. C. Thompson, Missouri, treasurer. Bishop Tuttle gave a reception to the delegates in the afternoon at his home.

A banquet, attended by two hundred and twenty-seven men, was given at the Mercantile Club under the auspices of the Church Club of St. Louis. Mr. W. T. Waterworth of St. Louis was toastmaster. The Rt. Rev. E. A. Temple, Bishop of North Texas, was the first speaker, his subject being "A Word of Greeting." The Rev. T. P. Thurston, Bishop-elect of Eastern Oklahoma, followed, dealing with the question of "The Church's Opportunity." He emphasized the three ideas of Stewardship, Organization, and Work. Rev. Percy Silver, department secretary, dwelt upon the Forward Movement, urging coöperation and business methods of administration. Mr. John W. Wood of New York told of the latest developments of the Laymen's Movement. Rev. Irving P. Johnson of Minneapolis, the speaker of the evening, gave a most inspiring address on "The Church's Mission."

Church Club Gives Banquet

The mass meeting at the Odeon, held on Wednesday evening, was the most remarkable gathering of Church people ever held in St. Louis. There was an attendance of nearly three thousand persons, the corridors were filled and many went away being unable to enter. The arrangements were perfect. Three hundred choristers led the singing, accompanied by a magnificent brass band. On the platform were seated a hundred and twenty Bishops and clergy. The service was in charge of the Rev. H. W. Mizner of St. Louis. The first speaker was Mr. John W. Wood of New York, who described the growth of the Church in the Southwest. The Rev. Sherman Coolidge, a full-blooded Arapahoe Indian, spoke of work among his people. His eloquent address evoked great applause. Bishop Kinsolving of Texas was the last speaker. His subject was "The Place of the Church in American Life." It was a scholarly presentation of the Church and her claims and was enthusiastically received. The Rt. Rev. Daniel S. Tuttle, D.D., presided.

A Remarkable Mass Meeting

Thursday was given up to the Woman's Auxiliary, the morning session being held in the Short Memorial house, St. Peter's parish, under the presidency of Miss Mary W. Triplett. Thirty minutes were allotted to each topic with ten-minute addresses followed by were allotted to each topic with ten-minute addresses followed by discussion. The subjects were: (1) "The Church's Opportunity Among Country People of Our Own Land"; speakers, Mrs. Dorsey, Arkansas; Deaconess Kenneth of Salina, and Mrs. T. H. Dwyer of Chickasha, Okla. (2) "The Work of the Travelling Secretary"; speakers, Mrs. I. H. Turner, Kansas City; Mrs. J. T. McClintock, Kansas; Mrs. R. S. Weblett, Dallas.

Last Day Devoted to Women

An enthusiastic mass meeting for women was held in the afternoon at the Wednesday Club under the presidency of the Rt. Rev. S. M. Griswold, D.D., Bishop of Salina. The speakers were the Rev. H. Percy Silver, Miss Sleppy, the Rev. C. E. Betticher, and Mr. John W. Wood.

THE LATEST.

DEATH OF THE RT. REV. DR. ATWILL.

[BY TELEGRAPH.]

THE Rt. Rev. Dr. Edward Robert Atwill, Bishop of Kansas City, died at 7:30 o'clock, Tuesday night, January 24th, in his seventy-first year.

CONSECRATION OF REV. J. W. ATWOOD.

THE consecration of the Rev. Julius Walter Atwood to the missionary bishopric of Arizona took place on the morning of January 18th, at Trinity Church, Boston. Morning Prayer was said at 9:30 and at 11 o'clock the service of consecration was held in the presence of a large congregation of the clergy and lay folk. Interest in the consecration was somewhat out of the ordinary. It was the third ceremonial of its kind to be held in Trinity Church, the first being when Bishop Brooks was raised to the bishopric of Massachusetts in 1891, and again when Bishop Lawrence was consecrated three years later.

The Christmas decorations were still in place, with the magnificent baldachino of green studded with red surmounting the altar, which held two large vases of crimson carnations.

The long procession, which formed in the parish house adjoining, marched down the side aisle and up the middle, and the processional hymns were "The Son of God goes forth to war" and "Holy, Holy, Holy Lord." Following the choir marched forty-two students from the Episcopal Theological School, then the visiting clergy, more than 150 of the diocesan clergy, the clerical members of the Standing Committee, the Rev. Dr. Leonard K. Storrs, the Rev. Dr. Reginald H. Howe, the Rev. John McGaw Foster, and the Rev. Dr. William Greenough Thayer, and finally the Bishops with the Bishop-elect, and Bishop Lawrence bringing up the rear.

The Bishops present were the Rt. Rev. A. C. A. Hall of Vermont, Rt. Rev. Arthur S. Lloyd of Virginia, the newly-elected president of the Board of Missions; Rt. Rev. Robert Codman of Maine, Rt. Rev. Edwin S. Lines of Newark, N. J., Rt. Rev. Chauncey B. Brewster of Connecticut, Rt. Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire, Rt. Rev. Charles D. Williams of Michigan, and Rt. Rev. David H. Greer of New York, who was the preacher, and who performed a similar service for the Bishop-elect at the time of his ordination to the priesthood; and Rt. Rev. William Lawrence, who as the Presiding Bishop in the absence of Rt. Rev. Daniel S. Tuttle, immediately proceeded to the altar for the beginning of the Communion service.

REV. JULIUS W. ATWOOD,
Bishop of the Missionary District of Arizona.

The Rev. Dr. Henry S. Nash of the Episcopal Theological School and the Rev. Dr. William D. Maxon of Detroit, Mich., were the attending presbyters on the Bishop-elect and the Rev. Dr. George Hodges, dean of the Episcopal Theological School, was the deputy registrar. With them also was the Rev. Samuel G. Babcock, the Rev. Dr. Alexander Mann, rector of Trinity, and the Rev. Dr. E. S. Rousmaniere, rector of St. Paul's, both of whom arranged the details for the service.

Bishop Lawrence began the service with the collects, the Epistle was read by Bishop Lloyd, the Gospel by Bishop Hall, while Bishop Williams recited the Litany. Bishop Greer's sermon was on "The Prophet and the Apostle," and he took for his text St. John 1:23 and 29: "He said I am the voice of one crying in the wilderness. . . . . The next day John seeth Jesus coming."

The candidate was presented to Bishop Lawrence by Bishop Codman and Bishop Lines, and acting as co-consecrators were Bishop Hall and Bishop Lloyd. While the candidate was being vested with his episcopal habit the *Veni, Creator Spiritus* was sung and later the hymn "Lord, speak to me, that I may speak."

Other hymns used during the service were "O Sion, haste, thy mission high fulfilling," "O Spirit of the living God," "And now, O Father, mindful of Thy love," and as a recessional, "Glorious things of Thee are spoken." The offertory number was the Mendelssohn selection, "How Lovely are the Messengers," the *Kyrie Eleison* was by Tallis, the *Sanctus* by Parker, and the *Gloria* an ancient chant.

The visiting clergy from outside the diocese were the Rev. George A. Strong and Rev. Milo H. Gates of New York, Rev. Robert Le Blanc Lynch of New Hampshire, Rev. George R. Hazard of Manchester, N. H., the Rev. W. S. Claiborne of the University of the South, Tennessee, the Rev. Alva E. Carpenter of Manton, R. I., the Rev. William F. B. Jackson of Providence, R. I., the Rev. Dr. Samuel N. Watson of Akron, Ohio, the Rev. George T. Linsley of Hartford, Conn., the Rev. Stephen H. Green of Bar Harbor, Me., the Rev. Henry F. Kloman of Portland, Me., the Rev. John A. Chapin of Sanbornville, N. H.

Following the service there was a luncheon tendered Bishop Atwood at the Hotel Brunswick, across the street from the church. To this were invited the Bishop and a few of the personal friends of the new Bishop.

The following day Bishop Atwood performed his first official act in his new capacity in addressing the students of the Episcopal Theological Seminary. His talk was confined to a consideration of his new diocese, something of the country, its people, and its opportunities. The Bishop will not go to his diocese until some time in February. On Sunday following his consecration he preached at the Church of the Epiphany, Winchester, in the morning, at St. Paul's, Boston, in the afternoon, and at the Church of the Advent, Boston, at night.

The Rev. Julius Walter Atwood was born in Salisbury, Vt., June 27th, 1857, graduated from Middlebury College in 1878, receiving the degree of M.A. from the same college four years later. He entered the General Theological Seminary in New York in 1878. Studied and travelled in Europe and in the East in 1880 and 1881. Graduated from the Cambridge Theological School in 1882, receiving the degree of B.D. He was a candidate for Holy Orders from Massachusetts and was ordained by Bishop Paddock of that diocese to the diaconate in 1882, and to the priesthood in 1883. He was rector of Ascension Memorial Church, Ipswich, Mass., 1882 to 1887; rector of St. James' Church, Providence, R. I., 1887 to 1894, rector of Trinity Parish, Columbus, Ohio, 1894 to 1906, when he removed to Phoenix, Ariz. on account of the illness of his wife, to become rector of Trinity Church, Phoenix, and Archdeacon of Arizona. He has been examining chaplain, member of the Standing committee and provisional deputy to the General Convention from Southern Ohio. He has also been president of the Council of Advice and deputy to the General Convention from Arizona. He founded St. Luke's Home for consumptives in Phoenix in 1907. He has been special lecturer on Church history in the University of the South and at Kenyon College. He was chaplain general of the Sons of the American Revolution from 1904 to 1907. He is the author of the *Spiritual Influence of John Greenleaf Whittier* and of *Sermons and Addresses* and has been a contributor to various periodicals.

DEATH OF THE BISHOP OF MARYLAND.

WILLIAM PARET, D.D., LL.D., sixth Bishop of Maryland, entered into rest at the episcopal residence in Baltimore, on Wednesday, January 18th, in the eighty-fifth year of his age and the twenty-seventh of his episcopate. He was attacked with pneumonia on January 7th, and owing to his advanced age, his physicians at no time held out any real hopes for his recovery. Toward the end the Bishop lapsed into a state of coma and passed away peacefully as in a deep sleep. A sad feature was the fact that the Bishop died ignorant of his wife's demise and she breathed her last on Sunday without knowing that her husband was ill. His death came but a few hours after the funeral of Mrs. Paret. Bishop Paret was married twice, his first wife being Miss Maria G. Peck of Long Island, whom he married in 1849, and who died some years ago. In April, 1900, he married Mrs. Sarah Hayden Haskell, who died three days before he died. The Bishop is survived

THE LATE RT. REV. WILLIAM PARET, D.D., LL.D.

by five children by his first marriage, three sons and two daughters, besides several grandchildren and great-grandchildren. The Rev. Charles L. Atwater, rector of St. Mark's Parish, Frederick county, Md., is a grandson.

The funeral took place on Saturday, January 21st, from Emmanuel Church, Baltimore, the interment being in Rock Creek cemetery, Washington, D. C., in accordance with the Bishop's request.

William Paret was born in New York City, September 23, 1826, where his early education was received. After leaving school, he entered mercantile life, but soon deciding to study for the ministry, he entered Hobart College, Geneva, N. Y., from which he was graduated in 1849. He received his training for Holy Orders under the personal supervision of Bishop William H. DeLancey of Western New York. In 1852 he was ordained to the diaconate by Bishop Carlton Chase of New Hampshire and the following year advanced to the priesthood by Bishop De Lancey. He served successively at St. John's, Clyde, and Zion Church, Pierrepont Manor, New York; St. Paul's Church, East Saginaw, Mich., Trinity Church, Elmira, N. Y., Christ Church, Williamsport, Pa., and for eight years preceding his consecration at the Church of the Epiphany, Washington, D. C. where his tireless energy, marked executive ability and strong personality soon made him a prominent figure in the diocese.

(*Continued on page* 430.)

DEATH OF RT. REV. DR. A. H. VINTON

SOON after midnight on Wednesday morning, January 18th, the Rt. Rev. Alexander Hamilton Vinton, D.D., LL.D., first Bishop of the diocese of Western Massachusetts, passed to his reward. The Bishop was born on March 30, 1852, the son of Major General David H. Vinton, U. S. A., and Eliza A. (Arnold) Vinton. One of his uncles, the Rev. Dr. Alexander H. Vinton, was rector successively of St. Paul's Church and Emmanuel Church, Boston, Mass.; and another uncle, the Rev. Dr. Francis Vinton, was long connected with Trinity Church, New York City. The Bishop was educated in Stamford, Conn., and at St. Stephen's College, Annandale, N. Y., from which he was graduated in 1873. He entered the General Theological Seminary and was graduated in 1876, receiving the degree of Bachelor of Divinity. He pursued graduate studies at the University of Leipzig.

In 1877 he was ordained to the diaconate and in 1878 he

THE LATE RT. REV. A. H. VINTON, D.D.

was advanced to the priesthood by the late Bishop Clark of Rhode Island. He served as rector of the Church of the Holy Communion, Norwood, N. J., 1878-1879, as rector of the Memorial Church of the Holy Comforter, Philadelphia, 1879-1884, and as rector of All Saints' Church, Worcester, Mass., 1884-1902.

In All Saints' Church he was consecrated to the episcopate on April 22, 1902. Bishop Davies of Michigan was the chief consecrator, Bishops Huntington and Chauncey B. Brewster of Connecticut, acting as co-consecrators.

The Bishop was a trustee of the General Theological Seminary and of Smith College (Northampton, Mass.), and a member of the American Antiquarian Society and of the Century Club of New York City. In 1890 St. Stephen's College conferred upon him the degree of Doctor of Divinity, and in 1902 the degree of Doctor of Laws; the General Theological Seminary conferred upon him the degree of Doctor of Sacred Theology in 1902.

The diocese feels itself indeed bereaved. The mourning of the clergy and the laity everywhere is deep and sincere, for their Bishop, who had made himself universally beloved by his constant, ready, kindly, and helpful sympathy. While he

was indeed the Bishop of the whole diocese, yet the weaker parishes and missions claimed him as especially their own. To these weaker members of the diocesan family he has been a real father in God; and many are the missionaries who will never cease to thank God that Alexander Hamilton Vinton was their Bishop. Especially will the clergy miss those words of fatherly cheer and counsel which he was accustomed to address to them at the pre-Lenten Quiet Day.

The funeral was held at Christ Church, Springfield, on Friday, January 20th, at noon. Memorial celebrations of the Holy Communion had been held at St. Peter's Church and at All Saints' Church at 7:30 A. M., and at Christ Church at 8 A. M. The funeral service at noon was most impressive. The sanctuary and the chancel were heavily draped with purple hangings, and a large congregation filled the nave. The order of the procession was as follows: the choir of Christ Church, the clergy of the diocese, the clergy of other dioceses, the honorary pall-bearers, consisting of the trustees for the diocese of Western Massachusetts, the lay members of the Standing Committee, and the vestry of All Saints' Church, Worcester; the clerical members of the Standing Committee, the Bishop's chaplain, preceding the casket, which was covered with a purple pall; and seven Bishops. In the procession walked also the Archimandrite James Lelondas, pastor of the Greek Orthodox Church of St. George, Springfield, attended by his lay reader, and the Rev. Moses Abi-Hider, rector of the Greek Orthodox Syrian Church of Lawrence, Mass.

Impressive Funeral Rites

The sentences were said by the Bishop of Maine; the Lesson was read by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, New York City. At the Eucharist, which followed, the Bishop of Long Island was celebrant, the Bishop of Connecticut read the Epistle, the Bishop of Massachusetts read the Gospel and administered the chalice, and the Rev. Thomas F. Davies, Jr., rector of All Saints' Church, Worcester, acted as server. The other Bishops and priests present in the sanctuary were the Bishop of Vermont, the Bishop of Maine, the Bishop of Rhode Island, and the Bishop of Newark; the clerical members of the Standing Committee, the Rev. Thomas W. Nickerson of Pittsburgh, president, the Rev. John F. Carter of Williamstown, and the Rev. Henry Hague of Worcester; the two Orthodox Greek priests; the Rev. Charles J. Sniffen, diocesan missionary; and the Rev. Charles E. Hill, chaplain to the Bishop.

During Thursday night the clergy of Springfield and the immediate neighborhood watched by the body in the Bishop's private chapel at the Bishop's House, relieving each other hourly. On Friday, between the hours of 1 and 9 P. M., the clergy from other parts of the diocese served in hourly relays, two at a time, keeping watch by the casket in the chancel. On Friday night the laymen took the watches.

The interment was on Saturday at Swan Point cemetery, Providence, R. I., the Rev. Charles J. Sniffen reading the committal.

DEATH OF THE BISHOP OF MARYLAND.

(*Continued from page* 429.)

He was elected Bishop of Maryland October 30, 1884, at an adjourned meeting of the convention held in St. Peter's Church, Baltimore, and was consecrated in the Church of the Epiphany, Washington, January 8, 1885, by Bishops Alfred Lee, Stevens, Lay, Neely, M. A. De W. Howe, Lyman, and Whitehead, all of whom, except the last named, are now dead. His episcopate has been chiefly notable by reason of the peace and harmony which from the first have existed among the clergy and laity, of whatever school of Churchmanship, throughout the diocese, the growth of the Church, which resulted in the creation of the diocese of Washington in 1895, by his establishment of the Cathedral foundations in Washington and Baltimore, by the opening of the old colonial churches which for many years previous had been "silent," by the increase of the Episcopal endowment fund, and by his systematic and complete organization of all the departments of diocesan work. While a man of strong conviction, firm in holding and fearless in expressing them, and always fully conscious of the dignity and prerogatives of his position, Bishop Paret was always fair and just, kind and sympathetic, in spite of a somewhat reserved and cold nature. He was a clear and forcible writer, and his sermons and addresses were marked by a simplicity, lucidity, directness, and persuasive power which made a deep and lasting impression. He was an able debater, a master of parliamentary law, a learned canonist, and a strict interpreter of the canons and the ritual law of the Church. He was essentially a teacher, and for years his greatest pleasure was in the personal training of his candidates for Holy Orders, some of his lectures to them being afterward published under the title, *The Pastoral Use of the Prayer Book*. He was also greatly interested in the work of the Sunday schools and delivered several courses of lectures on that subject, afterwards published in *The Place and Function of the Sunday School in the Church*. He was a tireless worker, and retained his physical and mental vigor until about a year ago, when he took his first real vacation and rest in a year's trip abroad, from which he returned in September last, greatly refreshed. But his wife's long and critical illness was a severe trial and strain upon him, and his condition had become feebler up to the time of his last illness. The great esteem and affection felt for him by the clergy and laity of the diocese, were publicly expressed on the occasion of the twentieth anniversary of his consecration, in January, 1905, when a special service was held in old St. Paul's Church, Baltimore, in the morning, followed by a banquet at night, attended by a large number of Bishops, clergy, and laymen. At that time he was presented with a large solid silver vase as a token of affection from members of the diocese. This affection had increased with each succeeding year, and his death has caused sincere sorrow throughout the whole diocese.

WORK OF THE CHURCH TEMPERANCE SOCIETY.

(*Continued from page* 425.)

Father Staunton, who told at length of his ten years work at Sagada, Philippine Islands. The rector followed, saying he felt assured that the interest shown at this account of the real missionary zeal would produce excellent results for the committee whose work it was to secure from the men of St. Mary's, the money to meet the apportionment, with sufficient over and above to send to St. Mary's at Sagada, a substantial sum as special gift.

The funeral of Paul Morton, well known throughout the financial world, president of the Equitable Life Assurance Society, who died this week, took place on Saturday afternoon, January 21st. After a private service in Mr. Morton's home, his body was conveyed to St. Thomas' Church, where a public service was conducted by the Rev. Dr. Stires. Bankers, brokers, and financiers, representing hundreds of millions of dollars attended this service. Interment was made in Woodlawn Cemetery.

A lecture illustrated by lantern views was given in St. James' Church, Fordham, on Sunday evening, January 22nd on "Conditions Among the Negroes and the Work of Hampton Institute," by the Rev. Edward L. Chichester of Virginia. A special programme of music was sung, and a good audience was present.

The annual meeting of the Hospital Saturday and Sunday Association, held on Monday, January 16th, was the largest in its history, more than forty hospitals being represented. George Blumenthal was elected vice-president to succeed the late Isaac Stern. The treasurer, Charles Lanier, reported that $53,000 had already been received, which is $12,000 more than a year ago at this date, with many churches and auxiliaries still to be heard from.

SYMPATHY.

By Marie J. Bois.

WHO has never known those moments of intense discouragement when, within and without, everything is dry and desolate, when the very source of joy and light seems to have ceased flowing, and we stand in a desert, alone and lonely, emerging from the cloud of the past, merely to face the darker, more mysterious and threatening cloud of the future? Who has not known the loneliness, the bitterness of such moments?

"To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is 'stranger' to our joy
And cannot realize our bitterness.

"There is no one who really understands
Not one to enter into all I feel."
Such is the cry of each of us in turn
We wander in a solitary way.

What then? Is our "solitary way" to lead us further and further from our fellow men? For a while it may seem so; it may seem as if an invisible wall of separation were built around us, cutting us off even from our friends, but a friendly look or word or a loving note reaches us, and the bitterness is turned into sweetness. The magic touch of love brings back life to the parched ground of our heart; the love of a human friend recalls to us the ever-watchful love which sent us the help He knew we stood in sore need of.

Shall we not, then, in deep thankfulness, offer ourselves to be in our turn messengers of His love to others? Having experienced in our own life what true sympathy means to the discouraged heart, shall we not "pass on" to others the blessing which has come to us? And shall we not ever be ready to speak the sympathetic, encouraging word, to send the loving note to those we know are in need of such?

Oh! let us ask for the joy of helping others even as we have been helped.

"THE SUNLIGHT will cause brass to shine like gold, and dewdrops to sparkle like gems; so will a loving and generous spirit see beauty in very common things and find virtues in men and women who to the general eye have little or no worth."

A VISIT TO THE CHILD WELFARE EXHIBIT.

BY THE REV. JOHN KELLER,
Secretary, Diocese of Newark.

AFTER three years of preparation "The New York Child Welfare Exhibit," the first of its kind in the world, was opened on Wednesday evening, January 18th, in the ample drill room of the Seventy-first Regiment Armory. A cartoon on the wall, representing Father Knickerbocker bearing aloft a bowl, the steam from which metaphorically spells "Schools, Playgrounds, Innocent Amusements, and Health," with a crowd of ragged tenement house boys and girls, impersonating latter day Oliver Twists, saying: "Please, Father Knickerbocker, we want more," tells the story of the purpose of the exhibit better than whole paragraphs, so the children say.

MRS. WILLIAM J. SCHIEFFELIN,
Chairman Committee on Homes,
a Churchwoman.

More than $75,000 has been already raised to carry on the work. In addition, more than three hundred experts in practical social service have given their time and labor without pay. The Exhibit is explained by a force of more than one thousand well-informed volunteers —"Explainers"—serving in twenty-four hundred shifts of four hours each, and covering each section of the Exhibit every hour of the twenty-four days during which it is open. Well designed posters with carefully drawn sketches, enlarged photographs, skilfully worded statements of facts, figures, and conclusions, challenge the attention of visitors young and old. The armory is for the present a veritable educational institution with curriculum, text books, charts and models, and the most modern and approved specimens and apparatus, a corps of teachers and a vast body of students.

Contributors to the Exhibits

The public and private philanthrophy exhibit is in charge of various charitable institutions and of workers from the School of Philanthrophy.

The Libraries Exhibit has trained librarians always in charge. Social settlements send representatives for different days to serve the visitors.

For the Committee of Homes, the Teachers College, Pratt Institute, Clara de Hirsch Training School for Girls, the Washington Irving High School, the Manhattan Trade School for Girls, the Federative Women's Club, Federations for Child Study Clubs, etc., supply representatives.

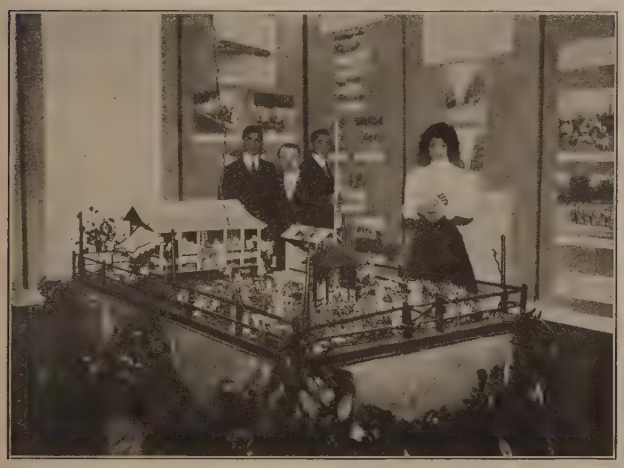
For the Churches, Temples, and Sunday schools, Churchmen, Jews, Protestants and Roman Catholics have contributed to this section of the exhibit. In this connection it is interesting to note that the original intention of the projectors was to exhibit the present conditions of Sunday schools and agencies for religious education. From this has grown during the past three years, the ample and extensive presentation of the present conditions of New York boys and girls at home, in school, on the streets, and wherever child life is found; also, the methods of institutions and societies in ameliorating the adverse conditions of poor, disabled, and defective children.

Many well-known welfare workers, including Judge Ben Lindsay of Denver, and Jane Addams of Hull House, Chicago, are on the programme to preside and give addresses at the various conferences scheduled for the afternoons and evenings during the exhibition.

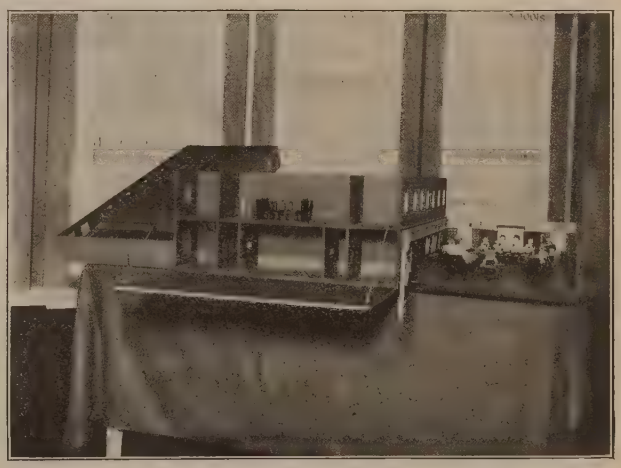
Description of the Exhibits

The visitor enters the armory from the south-west corner, and is at once attracted by the orderly arrangement of the immense drill-shed for the comfort and convenience of the spectators and students. The booths are placed on the outside of a Grecian court, at the entrance of which stands Louis Potter's heroic group, "Earth-Bound," symbolizing the need for such an educative and stimulating presentation of objective facts in the life of the average child in this metropolis. If "pictures are the books of the unlearned," then the value of this exhibition to the children of to-day, the men and women of the near future, and the fathers and mothers of the next generation, must be immeasurably great.

Walking from the entrance to the left the exhibits are found in the following order: Homes, streets and recreation, work and wages, health, museums and libraries, education, philanthrophy, churches, clubs and law. The first is subdivided into exhibits of food and feeding, clothing and economics of clothing, housing of the child, furnishing of the home, home life, and the care of the infant in the home.



MODEL OF CHILDREN'S GARDEN IN DE WITT CLINTON PARK.



MODELS OF SUNDAY SCHOOL ROOMS AND EQUIPMENT.

The health exhibit on another side of the building is really the nucleus of the others. It shows in interesting detail the work of the division of child hygiene of the New York Board of Health. Good and bad production and care of milk are shown in a decorative frieze by Harrison Cady. A complete model of a Nathan Straus pasteurized milk depot is one of the practical illustrations of the great advance which has been made in prevention of infectious diseases.

One of the most striking things in the exhibit of eugenics is a bulletin which publishes the ugly fact that 7,369 blind infants have been born in one year, and said to be born totally blind needlessly because their parents suffered from infection contracted in evil habits.

The libraries and museums exhibit show the force which the public libraries and museums exert in the everyday lives of thousands of boys and girls. Because young people were to be admitted freely to this exhibition the committee decided to exclude "sensational literature of the newsstands." The investigators reported that the cheap five-cent and dime novel and

story paper in New York "is of a better grade than it was a few years ago, but that it is being supplanted by the cheaper magazine and in a surprising way by the magazines dealing with mechanics and aeronautics; also, that the American boy of to-day who patronizes the news stands is generally reported as being better educated and far in advance intellectually of the American boy of ten years ago."

The school exhibit is exhaustive. It points out the fact that New York stands thirty-sixth among the cities of the nation in the proportion of its tax levy that is devoted to school purposes. A legible placard in a booth announces that "these facts are sufficiently significant to warrant investigation."

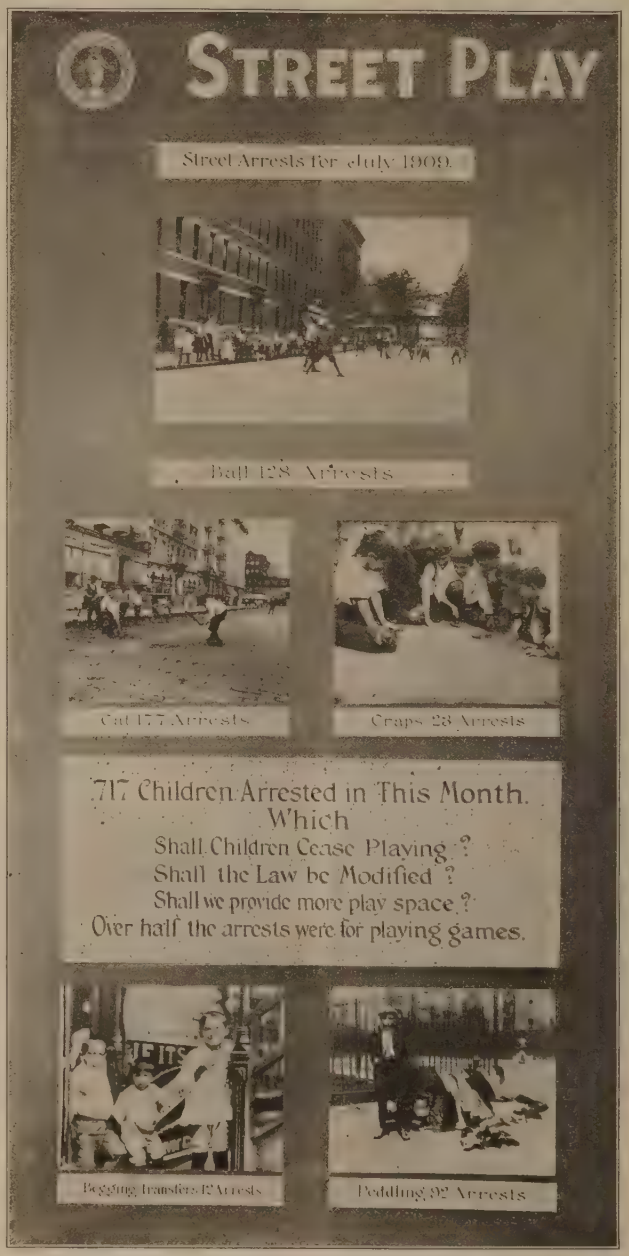
The philanthropy exhibit is intended to show the careful methods of investigation of homes and subsequent visitation of "placed-out children," which have been worked out in recent years by societies engaged in the work of caring for children apart from their homes and their parents.

The settlement exhibit shows that nothing which affects the life of its neighborhood is foreign to it. In a sense the settlement has no special interest. It is first of all a "neighbor." As a notable example of this work, the extensive district nursing work of the Henry Street House is chronicled.

The exhibit known as "Churches, Temples, and Sunday schools" consists of models, diagrams, bulletins of statistics, and various data and bibliography. In the official handbook, two publications of the Young Churchman Co. of Milwaukee head the list. They are *Sunday School Pedagogy, Child Study, and School Organization,* by the Rev. Dr. W. W. Smith; and *Religious Education,* by the same capable author. A bulletin gives these statistics: "There are 817,031 children, six to seventeen years, in New York. Only 294,000 actually attend Sunday school. There are 1,687 Sunday schools and 35,834 teachers and officers." Another significant announcement is posted: "Wanted: A Department of Child Training in Every Church."

The section devoted to Associations and Clubs shows that they have a purpose similar to that of the "institutional churches" and the settlements. There is one distinction which this exhibit makes clear. Although much of the organized work for boys and girls influences two or sometimes three sides of the child's nature, the Associations and Clubs, as here classified, represent the development of all-round manhood and womanhood in their direct influence for physical, social, educational, and spiritual betterment.

Under Laws and Administration the exhibit shows a purpose to district the City, and give each "centre" an associate judge and probation officer of the juvenile court. It is pointed out that New York has twelve thousand juvenile cases at one place in one year, and but five minutes on the average are allotted to each case. Denver, with its smaller population, can spend on an average two hours to each case. The committee in charge is already in conference with the President of the Borough of Manhattan and other prominent authorities to decide on the best site for a new children's court.


STREET PLAY
Street Arrests for July 1909.
Ball 128 Arrests
Cat 177 Arrests
Craps 28 Arrests
717 Children Arrested in This Month.
Which
Shall Children Cease Playing?
Shall the Law be Modified?
Shall we provide more play space?
Over half the arrests were for playing games.
Peddling 92 Arrests

A SCREEN BULLETIN—CHILD WELFARE EXHIBIT.

One thousand children from the public schools sang at intervals on the opening night. William M. Kingsley, vice-president of the United States Trust Company, presided. He read a telegraph message from President Taft, who said he was regretful that he was unable to be present. The President said:

The Opening Night

"Any organized movement to promote the welfare of the children is entitled to the support of every right living man or woman. I wish that I might attend your exhibit, and I hope that it will be successful in every way."

George McAneny, president of the borough of Manhattan, congratulated the Children's Welfare Committee, of which John Sherman Hoyt is chairman, on behalf of the city, for starting a new era in the treatment of all serious problems connected with complex city life. The best exhibit of all, he said, was the display of "living children" before him. He declared that the government at City Hall should be the greatest social worker of all; that its opportunities to do good were manifold, its resources great, and its duty always lay in that direction.

Mrs. J. Borden Harriman of the Women's Committee, said in part:

"The strength of this great city lies in its children, its future citizens, and just as we are all citizens of the world, and so have certain duties to our brothers and sisters in every part of the world, so are we one and all responsible for all the children in this great city. We are inseparably connected. We cannot justly give to the children of our own individual families at the expense of other children.

"There are inconsistencies in our present industrial situation, but by concentration of our best thought we will be enabled to make an impression upon them, and by turning the light of public opinion upon dark places we shall hope to soften differences which now disturb our peace of mind."

Robert W. de Forest, of the general committee, said that the exhibit would stimulate progress in "giving the child a chance," just as the tenement house and tuberculosis exhibits had done in the past.

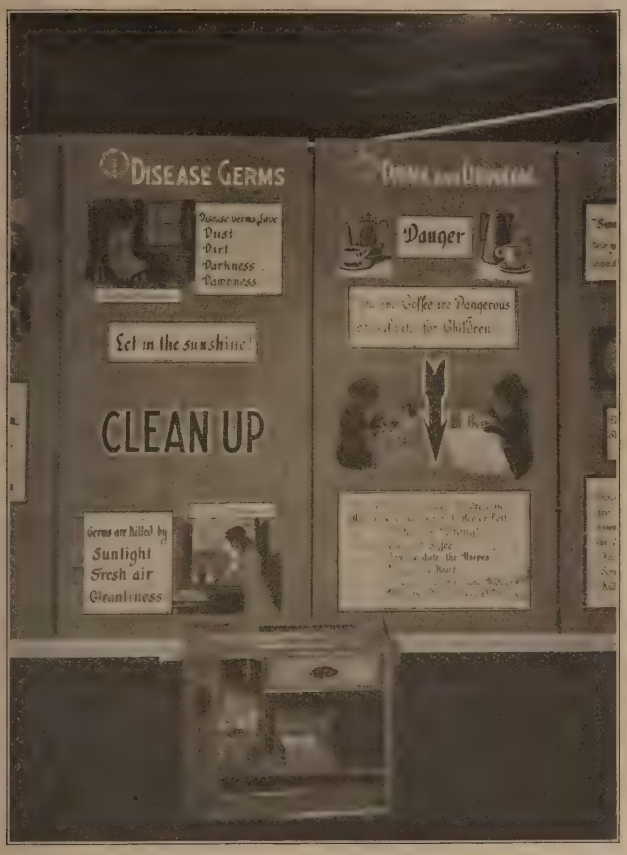
About three thousand persons were present at this meeting.

Not the least gift to our people is the excellent hand-book published by the General Committee and sold at the modest price of ten cents a copy. It is of course valuable to the visitor; it is also of value to students of sociology unable to visit the exhibition and attend the conferences and meeting. Many a New Yorker will read with astonishment of methods, agencies, societies, and institutions already at work and of which he had no previous knowledge. The bibliography attached to each

section of the book bears the marks of intelligent and expert selection. Its systematic and concise arrangement of parts make it of interest and value as a book of reference for public spirited and philanthropic citizens.

Churchmen may be proud of the fact that they are represented on committees, and in the list of chairmen of conferences, speakers, and writers. Prominent among these are the Rev. Dr. William Walter Smith, Commodore Gerry, Jacob A. Riis, William Fellows Morgan, Dr. Walter L. Hervey, Dr. Nicholas Murray Butler, R. Fulton Cutting, William Jay Schieffelin, and others.

The Church Well Represented



SCREENS OF HOME SECTION.
Old Tenement and Disease Germs; New Tenement and Health.

CANNED AIR IN CHURCHES

TOO frequently do we come home from a Church service with a headache which makes misery for us the rest of the Sabbath. The atmosphere of the church was stagnant, stuffy, overheated, stupefying. Its effect told not only upon the worshippers, making them dull of hearing and considerably vacant-minded and unresponsive, but also upon the preacher, who gradually wilted under its noxious influence. Often, when in the pulpit, we have fairly gasped for a fresh breath, and have almost collapsed from the enervating effect of breathing exhausted and poisoned air. The gospel of fresh air is being preached persistently on all sides—for the school room, the theater, the committee room, the living room, the sleeping room, the sanitarium—and it is high time that we heard more about it in regard to places of public worship. Enough excuses are being invented by men in these days for not going to Church, without having a very respectable and valid one presented them—"We don't care to breathe vitiated air for an hour and a half."

It is too bad to have the whole service of a Sunday almost entirely spoiled by such a condition so easily remedied. There ought to be some sort of a training school where janitors might be sent to learn at least the elementary principles of ventilation. The knowledge of the average janitor upon this most obvious necessity is a little less than nothing at all, and there are few of the Church officials who know much more than he or who can give him any advice or direction. The only ambition of the janitor, during the chilly season, is to get the church up to a certain degree of heat—say sixty-five or seventy degrees. He does not allow for any increase of temperature from several hundred people who afterward fill the church. And as for any circulation and ventilation—the need for this, seemingly, never filters through his cranium.

But he is not alone in his ignorance and carelessness. Even with prominent architects—who frequently, also, build ornate auditoriums with acoustic properties so neglected that no one can hear in them (a mere minor matter, of course)—there seems to be altogether too little consideration for problems of proper ventilation. Orifices in the roof are supposed to take off the heavy, used-up air which settles toward the floor. In many of our newer churches scientific, dynamo-driven exhaust and pumping machinery, changing the air constantly, is installed. But in too many churches, otherwise very attractive, no provision for ventilation is made beyond the ancient and primitive one of lowering or raising the windows, with complaints of drafts and colds. Even the windows are often designed more with a view to ornamentation than to securing light and air. The proper ventilition of a church built in anything like the Gothic style of architecture is almost too much to hope for unless it has a ventilating apparatus.

Where recourse must be had to window ventilation, the suggestion has been made that a committee be appointed to experiment with the different windows, and when they have discovered the arrangement of doors and windows that secures the best ventilation, they can instruct the janitor accordingly to have the windows always in the same position, at the beginning of any meeting, making necessary allowances from time to time for exceptional cold or winds. To secure proper ventilation by natural means the windows need not be opened much unless the room is overcrowded. If each window is open a few inches at the top, and is kept open all the time, connection currents may be trusted to provide a change of air without down drafts. It should be remembered that fresh air should not come in horizontally, but upwards, and this may be secured by the use of boards fitting under the lower sash or as a shield next to the upper open sash. If the room is getting too cold, so that the windows have to be shut to keep it warm, it is the heating plant, and not the windows, which needs attention. And while it may be that drafts are really dangerous to some supersensitive people, the tendency to-day is to ignore them or brave them, in the conviction that the traditional idea as to their dangerousness is a remnant of hygienic ignorance and folly.—*Western Christian Advocate.*

THE CHILDREN'S CORNER IN A PUBLIC LIBRARY.

WONDER, love, and praise fill the soul of the believer who is assured that every lawful relation is blessed of God in all places and at all times—that blessing that maketh rich and addeth no sorrow with it.—*Selected.*

THERE IS DEW in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we open not our hearts to receive them.—*Selected.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

THE Boston Episcopal City Mission is about sixty-five years old. For many years it consisted of one missionary, "Father Wells," as he was called, and St. Stephen's Church with its rectory. The church and rectory were demolished in the great fire of 1871, but since that time the expansion of the work has been continuous, so that there are at present five mission parishes under its care; while one other—St. Peter's Church, Jamaica Plain—has graduated and become self-supporting. These five parishes are: Grace Church and the Church of the Redeemer, South Boston; St. Mary's, East Boston; St. Ansgarius' for Swedes, and St. Stephen's Church. Practically all of these are social centers as well as places of worship for the community where they are placed. Each one of them has, beside its rector, a parish visitor and other paid or volunteer helpers. The Mothers' meetings, held once a week in winter, probably reach more than 300 mothers with personal instruction and inspiration.

Every sort of guild and club by which one comes in contact with young life has been established. It is believed that personal influence is the most effective spiritual force. The City Mission has discovered that among wild or neglected children play is the supreme missionary instrument.

In the summer time, when the public schools are closed, playrooms and kindergartens are conducted by a trained company of experts. Every year out of forty or fifty new applicants ten or fifteen of the best are retained. Last summer a corps of forty women teachers and three young men daily met nearly a thousand children in intimate companionship. Two young men and three young women also took daily parties, so small that the leader's influence was dominant, for a day's outing to the seashore. A large building with facilities for play, bathing, and a noon lunch for these daily parties, averaging 80 in number, is maintained. Twenty-six hundred children were taken to the seashore last summer.

The center of the summer life at Revere Beach is the Mothers' Rest, the most beautiful building on the shore, where every week during the summer thirty or forty poor women with their children are entertained. Last summer a week's vacation was given to more than 400 mothers and 500 little children. All this work in connection with the mission churches and summer vacations is for the permanent population, and affects the morals of the city.

There is another branch which ministers almost entirely to strangers, and already fairly described in these columns—the Sailor Missions. The Sailors' Haven in Charlestown near the Navy Yard and White Star docks, and St. Mary's House for Sailors in East Boston near the Cunard and Leland docks are meant to counteract the malign influences which sailors meet in Boston as in every port.

Men from the forecastle, as they set foot on shore, inevitably crave recreation, and both our missions begin their work by supplying this need. There is a jolly sailors' concert in both missions every week. There are game and smoking rooms, reading and writing facilities, and a corps of both paid and volunteer workers who give a social welcome to seamen.

For several years three or four hundred sailors daily attend the missions, and every one familiar with the old-time conditions will testify to the transformation of the water-front. Intemperance is exceptional, saloons are much fewer, and all the steamship companies recognize the greatly improved morale of their men. There are many sailors of religious and moral character, and it is the endeavor of the City Mission in every way to minister to their needs.

This brief statement only gives the skeleton organization of the City Mission and cannot hope to report the spirit which pervades and gives value to the work. The eight clergy, thirteen lay missionaries, and fifty paid helpers in summer, are in constant contact with human weakness and need. They relieve cases of distress, visit the sick in hospitals and institutions, and strive to interpret the great message of Divine Love by unselfish personal service.

Beside the mission churches and the sailor missions, which compose the City Mission proper, there is also a Church Rescue Mission as a separate department supported by special gifts. This is doing a splendid work for discouraged and fallen men and has been the means of restoring to usefulness and happiness hundreds of the victims of intemperance. The personal influence of the superintendent, the Rev. Frederick B. Allen, and his long experience in befriending wretched wanderers, are a great power for righteousness. The daily meetings in the mission hall are supplemented by the lunch room, the lodging house for the employes of the mission, and a Rescue wood-yard where all the workmen are supplied from our mission.

The Three Penny Lunch is unique, as it is possible to obtain here a beef stew and roll for 3 cents, and the same with a bowl of coffee for 5 cents. The mission is selling 1,200 meals a day and doing it so efficiently the ordinary expenses of the mission are sustained from the profits.

AMBASSADOR BRYCE ON THE CAUSES OF BAD GOVERNMENT.

Ambassador Bryce, in discussing the causes of bad government in this country, expressed his opinion of the contention of many of our reformers that the difficulties which party organizations, especially powerful in the United States, place in the way of educated and public-spirited men seeking to enter politics, were a potent cause of bad government.

"There may be truth in this as regards the lower districts of the larger cities, but one can scarcely think it generally true even of the cities. More frequently it is alleged that the work of local politics is disagreeable, bringing a man into contact with vulgar people and exposing him to misrepresentation and abuse. This is an excuse for abstention which ought never to be heard in a democratic country. If politics is anywhere vulgar, it ought not to be suffered to remain vulgar, as it will remain if the better educated citizens keep aloof. It involves the highest interests of the nation or the city. The way in which it is handled is a lesson to the people either in honesty or in knavery. The best element in a community cannot afford to let its interests be the sport of self-seekers or rogues."

THE National Association for the Study and Prevention of Tuberculosis has announced with a considerable degree of satisfaction that the billboards of the United States will display 20,000 educational posters on tuberculosis within the coming three months. Under ordinary circumstances whatever tends to educate the populace with regard to the dangers of this dread disease is desirable, but it is regretted that the association should utilize those means which have so generally and so properly come under the ban of condemnation among public-spirited men and women. There can be no doubt but that the bill-posters are giving up much space (estimated by the association to be worth $100,000), not through any interest in the movement, but to offset the growth of public sentiment against this form of advertising.

IN ITS introductory editorial, *Life and Labor*, the new organ of the National Women's Trade Union League, tersely declares:

If the whole burden of remedying unfair industrial inequalities is left to the oppressed social group we have the crude and primitive method of revolution.

To this the only alternative is for the whole community through coöperative action to undertake the removal of industrial wrongs and the placing of industry upon a basis just and fair to the worker.

Since *Life and Labor* stands primarily for the bringing about of such just social conditions, we hope to do our share in making possible that mutual understanding which must precede and accompany effective coöperative action.

Then will labor of every grade be truly the exercise of faculty and the instrument of calling into play all the powers of the man and woman instead of being the destructive force it is to-day.

PITTSBURGH has an organization ("The Christian Committee for Social Betterment") composed of representatives of the Protestant bodies to inspire the churches of the city of Pittsburgh, Pa., and in the members of these churches, a consciousness of their duties as the followers of Christ with respect to the problems of community life and to induce them to exert their influence and to take such concerted actions as are possible and wise to correct, relieve, and improve the social conditions of the city and its environs.

PUBLIC drinking-cups are forbidden in Idaho.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

COMMITTEE APPOINTMENTS IN GENERAL CONVENTION.

To the Editor of The Living Church:

IN your issue of December 31st appeared an editorial in which the Rev. Dr. McKim, president of the House of Clerical and Lay Deputies in the late General Convention, was accused of unfairness in his appointments to the committee on the Prayer Book. Your editorial states that "ten members had been selected from the minority and four only from the two-thirds majority."

Now, as this "two-thirds majority" had not developed until ten days after the committee was appointed, and as no one knew there was such a majority or who composed it, how could the president of the House select "ten members from the minority and four only from the majority"? With certain exceptions of pronounced Low Churchmen or High Churchmen it must have been impossible to tell beforehand how a member of the committee would vote.

If you compare the Prayer Book committee of 1910 with that of 1907 the theological complexions of the two committees seem almost identical. In 1910 Mr. Henry of Iowa takes the place of Dr. Cathell of Iowa; Dr. Nash of Massachusetts takes the place of Dr. Peabody; Dr. Grosvenor of New York takes the place of Dr. Bellinger of Central New York; Mr. Morris of Pennsylvania takes the place of Mr. Evans of Pennsylvania, who was a pronounced opponent of the change of name; Dr. Parsons, who voted for it, was, perhaps, on the side opposed to that of Dr. Reese of Georgia; Mr. Mercur may balance Mr. Miller of Georgia; Mr. Morgan would have voted against the change, and his vote may balance that of Dr. Buckner of Arkansas; Mr. Gilbert was for the change in 1910, and Mr. McCready against it.

Did anybody charge partisanship in the name of the committee on the Prayer Book in 1907? If there was no partisanship at that time, it seems distinctly unfair to charge it in 1910, particularly as evidence is lacking to support such a charge.

On the other hand, is it not true that some of the most enthusiastic expressions of appreciation of Dr. McKim's fairness were made directly to him by those who were the leaders in the movement for the change of name?

Strong men will, of course, hold strong convictions; but they will, I am sure, hesitate to charge unfairness unless the evidence is overwhelming. Yours faithfully,

St. Thomas' Rectory, Jan. 9, 1911. ERNEST M. STIRES.

THE CHANGE OF NAME.

To the Editor of The Living Church:

YOU are contending for a principle that is too often waived aside by the pseudo-proverb, "A rose by any other name would smell as sweet." The philosopher Hobbs has shown somewhere that the association of ideas has a direct bearing on our way of regarding an odor. A brand of rose designated as the "skunk cabbage rose" would not prove a commercial success to any eccentric nurseryman who might advertise it, because it would not smell as sweet with such a name. We desire a name that shall commend itself as expressing the genius of our Church. When such a name shall have been found it will be adopted with a joyous unanimity.

The present name is true as far as it goes—like the definition of man as a featherless biped. It does not properly emphasize the salient facts regarding our Church. The chief objection to the title "American Catholic" is that it is self-contradictory. The adjective "American" is restrictive and local, while the title "Catholic" is universal. It creates the assumption that there are a variety of Catholic churches—American, English, Roman, etc. The same objection applies to the title "Roman Catholic." There may be a national rite, but not a national Catholic Church. One of the obstacles that stand in the way of the realization of the ideal of the Catholic Church (as Bishop Brent points out in his recent St. Paul's Cathedral sermon) is the misuse of the word church. To quote him: "There is no warrant except perverted use for the application of the word *Church* to any existing Christian communion in the sense it is commonly intended. The word is so majestic in what it connotes, that it cannot bear the restraint of adjectival qualification beyond what has been attached to it in the creeds."

The Creed declares that the Church is one. This fact is immutable. There are different communions of the one Church—and strangely enough some of these are not in communion with each other—which is the condition to be overcome.

There are the Latin, Eastern, English and other Communions. Corporately we are a communion of the Holy Catholic Church, as no Churchman of any school would deny. We are also American. Why not then call ourselves "The American communion of the Holy Catholic Church?" As individuals we would be American Catholics, that is, Americans *and* Catholics. But we are not the American Catholic Church—only the American branch—just as the Roman Church is only the Roman branch of the Catholic Church.

This name would be Protestant in a more positive sense than the present name, for by asserting our own claim to catholicity we would deny more emphatically the claims of both the Roman and Eastern communions to the *exclusive* right to the title Catholic. At the same time we would not deny their qualified right to the term, as communions of the one Church.

Permit me to hope that this suggestion may find influential champions, such as the Rt. Rev. C. C. Fond du Lac, whose recent letter shows that he is Catholic-minded as well as a Catholic, and that this idea suggested implicitly, though not explicitly, by so inspiring a leader as Bishop Brent may help towards defining the true position of our communion. JAMES BISHOP THOMAS.

Rector of St. Andrew's Church, Rochester, N. Y., Jan. 11, 1911.

THE GRACE CHURCH CONFERENCE.

To the Editor of The Living Church:

THE references in your valued paper, and in the current press, to the small gathering of clergymen and laymen on Friday, December 16th, at Grace Church rectory have, after much hesitation on my part, led me to believe that, no matter how unimportant may be my own expression of opinion, nevertheless it is my duty to write you at this moment, as my friend, Dr. Grosvenor, did. I accepted the invitation to the meeting now referred to under the impression that it was to be a gathering of persons who consider that to change the name of our branch of the Church would be untimely. That is my conviction, and in it I believe myself to be supported by the action of our recent General Convention. But I was much surprised when, at the outset of the meeting in New York, the chairman announced that the purpose of the meeting was, as he understood it, to inaugurate a movement "to oppose sacerdotalism." I sat silent throughout the proceedings until the question of organizing was put to a vote, for I had hoped that others more prominent than myself would disavow the sentiment which the chairman had expressed. At the last moment, however, I felt bound to utter my protest; and, if they happen to see these lines, those who were present will bear me out that what I said was in substance as follows:

> "I feel myself in a most difficult and delicate position. I sincerely think that the proposed change of name is untimely, and will, if pushed through now, cause much bitterness among us and be of little advantage to the ultimate union among Christians in general, which we all hope for. But if this meeting is to lead to an organization intended 'to oppose sacerdotalism,' I cannot join it; for I myself am a sacerdotalist in the sense of the late Bishop Moberly in his Bampton lectures, and of Milligan, the Scotch Presbyterian. With Dr. Liddon in his famous sermon, I believe that as there is necessarily a sacerdotalism of science, and of art, and of literature, and even of commerce and industry, so also and still more there is, and must be, sacerdotalism in religion. I believe that our Lord intended to found a hierarchy; but that His priests were to be the servants, not the masters, of the Christian brotherhood—representatives of the priesthood of the laity. I believe that what we have to fear is not sacerdotalism but papalism, imperialism, autocracy, bureaucracy, which are as alien to the Christian religion as they are to the democratic spirit of our day. I believe that what we have to defend is the sacred duty of private judgment, and that our friends, the Ritualists, have helped our Church immensely by their manful exercise of their private judgment, and have thereby made the way easier for Broad Churchmen, whether Low or High. Furthermore I happen to be a member of the executive committee of an organization which was founded expressly to promote Christian unity, and I cannot therefore consistently join one which proposes to be belligerent in our portion of Christendom." GEORGE WILLIAM DOUGLAS.

New York, January 18, 1911.

AN EXPLANATION WANTED.

To the Editor of The Living Church:

SINCE Christmas Day the mercury has not been above zero and most of the time it has been between 25 and 40 degrees below, with several bad blizzards. Consequently it has been a good time to sit by the fire and study the statistics in the new *Living Church Annual.*

In studying the "Summary of Statistics for 1910," it seems to me as if there was something radically wrong somewhere. For example, in the diocese of New York there were 4,514 people confirmed and there was a decrease in the number of communicants of 137; in Pennsylvania 3,060 confirmed and a decrease of 1,675 in communi-

cants; in Maryland 1,596 confirmed and an increase of only 588 in communicants; in Chicago 1,568 confirmed and an increase of only 66 communicants. Or take the total for the whole Church: there were 55,020 people confirmed and the increase in communicants was only 19,764.

What became of the 35,256? They surely did not all die; but they are practically lost to the American Church. Why? Because so many of the clergy are so shamefully negligent in giving letters of transfer to communicants when they leave a parish or mission. The canon on this is very strict but the clergy are very lax.

In 1910 the infant baptisms decreased 2,638, or 5 per cent; total baptisms decreased 3,079 for the year. Here again I believe the fault can be laid at the door of the clergy. The birth rate will not give an adequate explanation. Sunday school scholars increased only 780 and the Sunday school teachers decreased 180. Again it is evident that something is radically wrong. Can some one give an explanation? OLIVER D. SMITH.

St. James' Rectory, Grafton, N. D.

RELATIVE COST OF COLLEGE EDUCATION.

To the Editor of The Living Church:

IN my letter published in THE LIVING CHURCH, December 21st, on "The Crisis at Sewanee," I called attention to the fact that many of the Church boys are now going to state and sectarian institutions because the expense at Sewanee is too heavy for them.

In a note appended to my letter the vice-chancellor of the University of the South is quoted as saying, "We think the expense of education at Sewanee is very small—too small altogether, as compared with other institutions. The tuition fees are only $100 per per year and board is $22.50 per month."

The following comparison is interesting: Davidson College (Presbyterian)—Tuition $60, board $7.50 to $15 per month. Furman University (Baptist)—Tuition $50, board $10 per month in dormitories, $15 to $20 in private families. Clemson College (state institution)—Tuition $40 per year, board, washing, heat, light, etc., $76.52 per year.

It may be answered that the University of the South is a higher class institution than any of those mentioned. Even if this be true, the fact remains that the expense of education at Sewanee is so much higher than good colleges in the same general section of country that many of our boys and young men are being educated at non-Church institutions, probably the great majority of them.

Members of the Episcopal Church in the nineteen southern dioceses are now being asked to provide a large endowment for a university to which they will be unable to send their own children on account of the expense.

Of course we would all be proud of a great university that stood far above all other institutions in the country, but one or two smaller colleges where education would be as low as the non-Church institutions would be of far more practical benefit to the Church and her children.

In this connection it is also interesting to note that the expense at some of our fitting schools is greater than at the class of colleges mentioned above.

Query.—Why does it cost more to educate Episcopalians than Presbyterians, Baptists, and Methodists? C. H. JORDAN.

Union, S. C., January 17, 1911.

PRUNING THE PARISH REGISTER.

To the Editor of The Living Church:

APROPOS of certain observations in THE LIVING CHURCH, relative to dropping names from the parish register.

The weeding out use is sometimes urged upon us for economical reasons. The economy is bad.

Facts illustrate. To-day I have received an application for the transfer of a communicant who from that point of view has been for years dead to the parish. A mission of the parish near her home has revived her, and she promises to be active there.

A man whom I got hold of six years ago, the victim of bad habits, reformed morally, but neither came to church nor contributed. I held his name. He fell sick in a Roman Catholic home. "To what church do you belong?" "To Trinity." They sent for me. Two weeks ago, this man, over middle age, was confirmed, and is in the substantial line now. One could add to the list. I found myself confronted with this problem, by no means unique—scores of men in the parish who practically never came to the church, and never contributed to the support of the parish, although they professed personal attachment to the rector, and so were in touch. I called them together as my guests at a dinner and smoker, stated the case plainly, asking them to state it from their point of view.

"The not good enough" plea came up. It was admitted; I contending that I did not see why they should be let off from doing anything they could because they were not good enough to do all they should. They were enrolled as paying members in a parish club, to meet monthly for social and other purposes, and within the year we expect to treble our membership, which started with about forty.

One of the very best of our members died last week—a man beloved by all. I am having a memorial service for him on Sunday, and the club will be expected to attend in a body, as they have done before. As an organization we can do with these men what we can not do with them as units. Suppose we had dropped these men years ago!

Besides, to drop individuals means to relinquish a certain present or prospective hold on others related to them. These men realize a relation to the parish that was almost extinguished from their consciousness. It seems to me worth while from every point of view, and their women think so. EDMONDS BENNETT.

Trinity Rectory, Mobile, Ala.

A PRAYER OF BISHOP JEREMY TAYLOR.

To the Editor of The Living Church:

WILL you kindly publish the following prayer of Jeremy Taylor D.D., found in his book *Holy Living*. It may be helpful to some:

"A PRAYER OF PREPARATION OR ADDRESS TO THE HOLY SACRAMENT. AN ACT OF LOVE."

O most gracious and eternal God, the helper of the helpless, the comforter of the comfortless, the hope of the afflicted, the bread of the hungry, the drink of the thirsty, and Saviour of all them that wait upon Thee; I bless and glorify Thy name, and adore Thy goodness, and delight in Thy love, that Thou hast once more given me the opportunity of receiving the greatest favor that I can receive in this world, even the body and blood of my dearest Saviour. Oh take from me all affection to sin or vanity; let not my affections dwell below, but soar upwards to the element of love, to the seat of God, to the regions of glory and the inheritance of Jesus; that I may hunger and thirst for the bread of life, and the wine of elect souls, and may know no loves but the love of God and the most merciful Jesus." Amen.

January 14, 1911. FREDERICK GORMAN.

RENTED PEWS.

To the Editor of The Living Church:

ONE of San Francisco's new and beautiful churches has been opened quite recently; when one enters, he is very much impressed by its dignified interior. There is one thing, however, which very much mars the place, and that is the presence of rented pews with the names of the holders, where they are visible to the passers-by. I cannot understand why such things are tolerated in the house of God, especially in a place apparently Catholic, unless it is to please the fashionable people at the expense of their more humble brethren.

It is to be hoped that our new Cathedral will be a free and open church, for not until then would the movement to have free and open churches be general throughout the diocese, so that all manner of people would come to worship at our altars.

Berkeley, Cal. W. LYNN MCCRACKIN.

CROWDED OUT OF THE KALENDAR.

To the Editor of The Living Church:

APROPOS of Deaconess Patterson's interesting article entitled, "The Wonderful Year of the Lord," in your issue of December 31st, I should like to point out that in three successive years a saint's day has been crowded out of the Kalendar by the coincidence of a greater day. In 1909 Ash Wednesday eclipsed St. Matthias', last year Good Friday took the place of the Annunciation, while this year St. Barnabas' has to give place to Trinity Sunday. The last time St. Barnabas' Day came on a Sunday (1905), one of the great festivals, viz., Whitsunday, occurred, and this will happen again when St. Barnabas' Day next falls on a Sunday in 1916.

Buckland Newton Vicarage, EDWARD S. FIELD.
Dorchester, England, January 9, 1911.

A CORRECTION.

To the Editor of The Living Church:

WILL you permit me through the columns of THE LIVING CHURCH to offer an addendum to the notice in your last week's issue of the will of Mrs. Mary Lothrop Peabody, of blessed memory? In her bequest to the parish of All Saints' (Dorchester), Boston, omission was made of all the Ashmont real estate of the late Oliver White Peabody, the estimated valuation of which is not less than $100,000. It might also be of interest to add that the income from the $40,000, mentioned in the will, is placed at the disposition of the rector, to be used for such purposes as he sees fit.

All Saints' Rectory, SIMON BLINN BLUNT.
Boston, January 17th.

WHILE THE cup of blessing may, and often does, run over, I doubt if the cup of suffering is ever more than filled to the brim. —*George Macdonald.*

Department of Woman's Work in the Church

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THE observance of Epiphany this year has been very marked in the Woman's Auxiliary. It has been a "manifestation" in many Churchly ways. Following the services of this feast, there come reports of many social meetings when the Twelfth-Night cake with its storied pea and bean has been a feature. Epiphany is the fitting time for Auxiliaries to think of their apportionment; that is, the apportionment levied by Miss Emery at the beginning of the fiscal year. Usually an Auxiliary is at its best working condition at this season and its Epiphany meeting most certainly should have an offering for general missions. It should be the joint offering of all the branches of a diocese. A good beginning would have been made then on this apportionment, which is put off so often for other things and sometimes—to the mortification of the officers—falls short.

IN THE diocese of Indianapolis the Epiphany Auxiliary meetings have become an established feature of the year's work. The branches arrange their meetings in various ways: some as missionary teas, some with regular programmes, and others with music and addresses. The offerings are all sent to the diocesan treasurer for the apportionment.

In the city of Indianapolis itself seven parishes and missions united in a meeting at St. David's parish with Evensong followed by an address from the Rev. William Burrows of Trinity Church, Bloomington, who is the special missionary of the Auxiliary. He bears the title "W. A. D. M.," and calls himself our "Wadem." A large reception followed at the rectory, at which the Rev. C. S. Sargent and Mrs. Sargent, assisted by the Auxiliary board, received the guests.

Many years ago Bishop Knickerbacker gave to the Auxiliary of Grace Cathedral, Indianapolis, a gold ring for the Twelfth-Night cake, suggesting that the woman finding the ring in her piece of cake entertain the Auxiliary at the next Epiphany. The kind Bishop and his good wife have passed on but the little gold ring is baked every year in the Epiphany cake.

THE FOLLOWING very excellent idea may well be emulated as a missionary entertainment for either Juniors or Sunday school:

On the evening of the Feast of the Epiphany, St. Saviour's Sunday school, Bar Harbor, Maine (the Rev. Stephen H. Green, rector), gave a unique and very instructive missionary entertainment in the hall of the Y. W. C. A., consisting of a missionary drama entitled "The Plea of the Pennies," conceived and staged by Miss Mary C. Green, a daughter of the rector and a teacher in the school. A young boy, confined at home by a cold, is properly criticised by his sister for taking five pennies from his mite box to add to his savings for the purchase of a new base ball bat, on the plea that he wants the bat very much, and that the contribution levied on the mite box would not be of much help to the missionary cause. To convert him from his error, as well as to amuse him, his sister bids him close his eyes and imagine that certain scenes that she is about to describe are being enacted before him. Then follow the scenes in question, which were presented in fourteen tableaux by the different classes of the Sunday school. Each scene was accompanied by an appropriate missionary hymn, sung by a choir of twenty voices. The drama ended with the conversion of the boy to his sister's view of the matter, and the return of the pennies to the mite box. A deep impress was made, especially on the children, and the sum of over forty dollars was cleared for missionary purposes.

ONE OF THE good things learned at Cincinnati was the scope of the Girls' Friendly Society, which has had little foothold in some of our dioceses. But as revealed by its literature and explained by the enthusiastic women in charge at Cincinnati, it ranks ideally among women's societies. It is of English origin, reaching this country in 1877—two years after its founding.

The eighteenth annual report of the Western New York branch (Mrs. Robert Mathews of Rochester, president) evinces the far-reaching and useful purpose of this society. The Girls' Friendly is open only to women of unsullied character, and they are banded together by close and tender ties. This branch has 1,824 members, divided into probationers, candidates, married branch helpers, working, honorary, and diocesan associates. The associates must be communicants of the Church.

Of the many good works of this branch, there is space to note but few. First of all it has a Holiday House on Lake Conesus, where, for a small price, members may take vacation. This branch has a Memorial fund, given annually at a date near All Saints' Day. In 1909 this fund was sent to the House of Bethany, Cape Mount, Africa, in recognition of the work of Miss Emily deW. Seaman. In 1910 the Memorial was sent to Miss Rose Camfield, a United Offering missionary, who, in a remote corner of Utah, ninety miles from a railroad, has organized a G. F. S.. Throughout this report are records of boxes sent, gifts made to needy schools and missions, the trend of the whole work revealing wholesome Christian education. The general office of the G. F. S. is at the Church Missions House, New York City.

FROM Santa Barbara, Calif., comes the following:

"The meeting of this Auxiliary on January 6th, while seemingly no different from all others, was really a silent memorial throughout to the memory of its acting president, Mrs. B. J. Davis, who since the last meeting had passed through that 'Ever Opening Door into our Father's House.' Ever since her husband assumed the duties of rector of the parish, Mrs. Davis had made her strong yet quiet personality felt in all phases of Church activity, but nowhere more fully than in the Auxiliary. It was largely through her efforts that this branch of the work has become one of the strongest in the state, for its size. To effect this, Mrs. Davis gave the unselfish energy of a consecrated spirit, of unceasing prayer, and of personal service; even after failing health made this most difficult. The long days which lengthened into weeks and months of physical disability were full of work for the Master, and her strong intellectuality made itself ever more and more apparent even from the sick room, as the programmes for Auxiliary work there planned were worked out in the meetings. So keen and so personal has seemed her loss that it was deemed unwise to venture upon any tribute to her memory at this meeting, other than the passing of a resolution.

This closing resolution embodies an unusual and beautiful Auxiliary spirit in the determination to wrest from a heavy loss a great and a permanent gain.

THE WOMAN'S AUXILIARY of the diocese of Long Island met on Thursday afternoon in St. Ann's parish house, Clinton street, Brooklyn. The speaker of the day was Dr. Glenton of the Elizabeth Bunn Memorial Hospital, Wuchang, China. She told of her work among women and children in the hospital, and those with whom she comes in contact on her trips in the outlying country, and in the dispensary.

AT THIS TIME diocesan officers will be planning Lenten work for their branches. In many societies weekly meetings are held through Lent and a stock of enthusiasm is garnered for the remaining year. There is an almost bewildering number of tempting topics from which to select Lenten studies. Mission study classes, Bible and Prayer Book study, Church History, the Psalms, Hymnology, or some of the new books put out especially for such use—which shall it be?

In considering a choice a uniform system is almost impossible because of the difference in the ability of branches; while some of them can, and do, evolve their own Lenten work, most of them must have it outlined and even provided. One diocesan board is now carefully selecting its five Lenten studies from Church history. This programme will be given to about one hundred women, on Friday mornings in Lent, preceded by a Quiet Day, conducted by the Bishop on the first Friday in Lent.

An excellent Lenten series is the set of stereopticon views of the Church's missionary work in various lands, sent out from the Church Missions House. These should be accompanied by a talk—in fact there is a printed lecture sent with some of the sets. Any woman may read these as the pictures progress, or she may prepare from the *Spirit of Missions* a talk of her own.

THIS DEPARTMENT will be glad to receive suggestions for Lenten Auxiliary work.

NOTES BY A FRIENDLY VISITOR.

By Camilla R. Hall.

So much has been said about friendly visiting, that there seems little left worth the telling save one's individual experience and observation, which may prove suggestive to those of us brought in close contact with the unfortunates of earth. Everything is worth while, however, if it helps in the smallest degree the varied, and often difficult, tasks laid upon the friendly visitors in their self-assumed work of bearing the burdens of others.

I had been calling upon the M—— family, and as I pondered over the problems encountered, it occurred to me to sift my behavior during the visit by the law of doing as I would be done by. In such a fine sieve one is sure to discover whatever may be detrimental to right action, and so I put myself in Mrs. M——'s place, and received, in imagination, a friendly visit from my proper self. Suppose I were asked what rent I had paid, or left unpaid? What were the earnings of the family? Its expenditure? Its savings? Why Tom stayed from school, and why Mollie refused to go out as housemaid? Would I not resent a stranger coming into my house, my castle, and confronting me with what seems impertinence?

To answer the question one needs a still deeper realization of all the sad circumstances which do indeed alter the case entirely. The woman is ill. She should be in a hospital; yet, at 4 o'clock on this dark December morning, she went out into the cold to scrub for five hours, so that a few dollars might stand between her dear ones and starvation or from that beggary from which every self-respecting poor person shrinks in dismay. Her husband is sick upstairs, without medical attention or food to tempt him into strength, his face turned to the wall in the dull despair of sick poverty; the children, cursed by the dreariness about them, tattered and pale, robbed even of their natural heritage of childish spirits. Heart-sick, physically inadequate to one-third of the heavy load resting upon her, dreading each moment a call from the landlord, with its possible result of eviction, life is indeed a struggle. Is it worth living?

Tap, tap at the door. One needs no card-case on such a visit, for there is sure to be some one at home. The door opens cautiously as a little head peeps out. A cheery "Good morning" from the visitor, and "May I come in?" No side-long glances at the mean furniture and pitiful surroundings, but a bright look straight into the tired eyes of the woman, and a hearty clasp of the hand, as we call her by name. A word of greeting to the little ones, and there is no further question in the woman's mind as to our right of entrance. The poor have no conventional veneer hiding their feelings. They speak right from the heart, of the things nearest them, if we will not hinder them by making ourselves almoners, to whom only the material needs are told. You may leave your purse at home, but be sure you take sympathy with you. Sympathy, sympathy, always that! In a little while you will have learned all the short and simple annals necessary to a perfect knowledge of the family, and the relief will have been already begun. For who does not know what a sympathetic friend means in time of trial? We enter the homes of the poor, no less than those of our own circle in life, as their guests. Bear that in mind. It will, so to speak, oil the running gear of the visit, and help marvellously.

The poor are quick to observe bad manners. One needs all the tact at one's command quite as much on Harrison street or Marsh Market space as on Charles streeet. And so the questions we put kindly and courteously will be cordially answered, because the spirit of sympathy is in them, and our friends distinguish it at once from idle curiosity. It is touching—it is often most humiliating—to see the intense trust these overburdened beings have in their new-found guides and friends. On the other hand, they will not stand undue liberty or condescension. The man or woman who fancies it condescending to visit the poor had better stay at home. The right to be well fed, clean, and happy is as much theirs as ours. We are but helping them to help themselves to their rights. Where is the condescension? Good manners, then, and sympathy, and a spirit of brotherly equality in its broadest sense! Not a forced growth, but the product of the grand truth that we are, as human beings, equal in God's sight.

We are often enthusiastically full of plans for the "families" entrusted to us, and the temptation is to *dictate* to them our views, or the decisions of our district boards. We will surely come to grief unless our influence be gentle and persuasive, and used with due regard to the very human qualities of the people with whom we deal. We must never expect gratitude, but be thankful when it comes. And if it come in material form, do not reject it.

A friendly visitor had pulled out of the slough of despond a family to whom she had gone when there seemed absolutely no hope for the half-starved, shivering creatures. After a little care, when things were brighter, the man came one night in a burst of gratitude, and offered the visitor his ewe lamb—the one thing regarded by his household as beautiful in the midst of their squalor. It was a seltzer-water jug rudely decorated by a friend, a sign painter. The man had often pointed to it with pride, through all his anxiety, and now he brought his one treasure as proof of his intense thankfulness. Who shall not say the visitor had found a friend, as well as the man himself? Perhaps the highest form of thankfulness is that which makes the poor family of last winter lend a helping hand to the one of this winter, because they know what it all means—the struggle, the encouragement, and the slow progress toward better things. And so the work goes on, uphill, perhaps, more often than not, yet always sweetened and cheered by the touches of nature one meets, and the almost divine care of the poor for one another.

A WEDDING WAIL.

By Clara Marshall.

"If I had a daughter about to marry," observed Mrs. Nonsense, "I rather think I should persuade her to elope. I remember, when I was a child, hearing the neighbors laugh about an odd creature in our village, who twice ran away from her father's home to be married, once as a girl in her teens and again as a young widow. After I was grown I began to suspect there might have been method in such madness, and that her parents were in the plot. Think what an economy it is to those in ordinary circumstances to save the expense of anything in the way of a festival at such a time! Think, too, how it saves the pocket-book of the friends and acquaintances of the young couple! The giving of showy wedding presents has become simply a nuisance. Such presents, as a general thing, are not given as a token of regard, but to let it be seen what the giver can afford to bestow.

In one of Anthony Trollope's stories of real life, a beauty who, after much maternal pressure, has consented to marry the richest and least lovable man in the country, is described as viewing with scornful indifference the gifts of silver and cut glass that have come in from all directions, and then making some such remark as this:

"'If I were going to marry a poor man whom I loved, and some real friend were to give me a frying-pan to cook his meals in, I should feel pleased and grateful, but this stuff is sent only by people who are trying to show what they can afford to give to the rich!'

"And if the giving of wedding presents is one of the burdensome pomps of this wicked world, think what the cost of wedding finery must be to the average father, the man who is none too rich, but who on account of his family is trying to keep up with the procession. Of course, all such show is nothing to the very rich, but as most of us are not very rich—in fact, not rich at all—and as all of the foolish ones among us (that is, about four-fifths of the whole number) strain every nerve to follow the example of those richer than themselves, it would be well, I think, if some Croesus would set a sensible fashion by saying confidentially to his daughter: 'The young fellow you are going to marry seems to be all right, but if you will elope with him and be married without any flourish of trumpets, I'll not only forgive you promptly, but all the money a foolish wedding *a la mode* would have cost me I'll agree to bestow upon any sensible charity you may select. You can afford a wedding with all the frills, but a lot of girls in your set cannot afford anything of the kind, and what would be only a bother to the old folks in your home would be a bother and a burdensome expense to the old folks in their homes.' Floral decorations to transform a respectable church into a tropic Eden; high-priced singers to render 'The voice that breathed o'er Eden'; a gown costing enough to warrant its being described as 'a creation'—all these things are too often pressed into service to celebrate the very slight lessening in the number of fools caused by the making two of them into one."

Church Kalendar

Jan. 29—Fourth Sunday after Epiphany.
Feb. 2—Thursday. Purification B. V. M.
" 5—Fifth Sunday after Epiphany.
" 12—Septuagesima.
" 19—Sexagesima.
" 24—Friday. St. Matthias.
" 26—Quinquagesima.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA:
Rev. C. E. BETTICHER, JR.

BRAZIL:
Rt. Rev. L. L. KINSOLVING, D.D.

CHINA.

HANKOW:
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:
Rev. C. H. EVANS of Mayebashi.

Personal Mention

UNTIL May 1st the address of the Rev. WALTER G. BLOSSOM will be Seabreeze, Fla.

THE Rev. WILLIAM COCHRAN, sometime City Missionary of St. Louis, is now assistant to the Rev. Dr. Gifford of Grace Church, Elizabeth, N. J.

THE Rev. O. C. FOX of New Philadelphia, Ohio, has accepted an appointment as missionary at the Church of the Atonement, Carnegie, and St. George's, West End, diocese of Pittsburgh, and will begin work in both places on the first Sunday in February.

THE Rev. DAVID TODD GILLMOR has been elected curate of St. Paul's Pro-Cathedral, Los Angeles, Calif., and his address is now 523 South Olive street, care of the Pro-Cathedral, instead of San Mateo, Calif.

THE Rev. EDWARD S. HINKS of Warrenton, Va., has accepted the rectorship of St. Paul's Church, Waco, Texas, made vacant by the election of its former rector as Missionary Bishop of North Texas.

THE address of the Rev. E. DE S. JUNY is changed from Chelsea Square, New York, to 81 Washington street, Newport, R. I.

THE Rev. CLARENCE H. LAKE has changed his address from Dunlap, Wash., to Montesano, Wash., having taken charge of St. Mark's Church, Montesano, and St. Luke's Church, Elma, Wash.

THE Rev. OSCAR LINDSTROM, formerly on the Associate Mission staff in Trenton, N. J., has become priest in charge of St. Andrew's chapel connected with St. John's parish, Elizabeth, N. J.

THE Rev. JAMES MCCLINTOCK has accepted the rectorship of Christ Church, Millville, N. J., where he began his duties on January 1st.

THE Rt. Rev. E. W. OSBORNE, D.D., Bishop of Springfield, has gone to Havana, Cuba, for two months.

THE address of the Rev. FRANCIS H. RICHEY will, after January 28th, be the Floral Apartments, Floral and Hudson avenues, Norwood, Ohio.

THE Rev. H. P. SEYMOUR, rector of Christ Church, Piermont, Sparkill, N. Y., sailed from New York on January 21st on the *Korona* for a month's trip through the West Indies.

THE Rev. WILLIAM CARSON SHAW has resigned the rectorship of St. Paul's Church, Walla Walla, Wash., and has accepted the rectorship of St. Peter's Church, Chicago. He expects to go into residence at St. Peter's early in February.

THE Rev. MARCUS A. TRATHEN has accepted a curacy with the Church of the Ascension, Brooklyn, L. I., and has entered upon his duties.

THE Rev. JOHN CHANLER WHITE has been elected secretary of the standing committee of the diocese of Springfield, *vice* the Rev. F. A. De Rosset, resigned. All communications for the secretary of the Standing Committee should be addressed to him as 602 South Glenwood avenue, Springfield, Ill.

DEGREES CONFERRED.

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.—D.D., upon the Rev. FREDERIC PALMER, rector of Christ Church, Andover, Mass.

ORDINATIONS.

DEACONS.

MAINE.—On the Fourth Sunday in Advent, in St. Mark's Church, Waterville, JAMES WOODBURY TRIPP. The candidate was presented by the Rev. George B. Nicholson, who was also the preacher. Mr. Tripp left the Methodist body about a year ago, he having been a preacher in that denomination for several years, and having held three pastorates. Since his confirmation and admission as a candidate for holy orders he has resided at Waterville and has been doing work as a lay-reader under the direction of the Rev. G. B. Nicholson, visiting Dexter, Exeter, and Madison, regularly, and ministering most acceptably to the congregations at these places.

PRIESTS.

RHODE ISLAND.—On Wednesday, January 18th, the Rev. HAROLD L. C. JOHNS, curate at St. John's Church, Providence, was advanced to the priesthood in that church by the Bishop of the diocese. The Rev. Thomas A. Conover of Bernardsville, N. J., preached the sermon. The Rev. Mr. Johns has won the esteem and affection of the people of St. John's Church and is to continue as curate of the parish.

DIED.

CLARKE.—January 13, 1911, at his residence, Miller Road, Morristown, N. J., EDWARD H. CLARKE, in the 88th year of his age. The funeral service was held at St. Peter's Church, Morristown, N. J., January 16th, at 3:30 o'clock. The interment was private, at Evergreen Cemetery.

CUSHMAN.—At her residence, 337 West Twenty-second street, New York City, on the Epiphany, MARY WOOD, wife of the late E. Holbrook CUSHMAN.

DALL.—On Thursday, December 29, 1910, at his residence, 13 South Elliott place, Brooklyn, after a short illness, WILLIAM BRAND DALL, son of the late Austin Dall of Baltimore, Md., and beloved husband of Virginia Say Dall, aged 53 years.

FAIRBANKS.—Entered into the rest of Paradise, on the Eve of Epiphany, January 5, 1911, from the home of her daughter, Mrs. James G. Glass, Anniston, Ala., in the 85th year of her age, SUSAN BEARD FAIRBANKS, relict of the late George R. Fairbanks, Esq., of Sewanee, Tenn., and Fernandina, Fla. Interment at Sewanee, on the Festival of the Epiphany.

"Right dear in the sight of the Lord is the death of His saints."

FARWELL.—Entered into the Rest of Paradise on the morning of December 13, 1910, at his residence in Rutland, Vt., FREDERIC LEON FARWELL, sacristan of Trinity Church, in that city.

Blessed are the pure in heart: for they shall see God."

JOYNER.—Entered into eternal life, at the home of her brother-in-law, the Rev. C. D. Malone, in Chocowinity, N. C., on October 25, 1910, in the 59th year of her age, MISS SARAH LUCY JOYNER, daughter of the late Noah Joyner, M.D., and Emily Adelaide, his wife, of Pitt county, N. C.

JOYNER.—Entered into rest at his home in Woodland, N. C., in the 69th year of his age, ROBERT WILLIAMS JOYNER, M.D., eldest child of Dr. Noah Joyner and Emily Adelaide Joyner, his wife. He was married on January 19, 1865, to Miss Estelle Avery Howcott, who survives him.

KIRBY.—On Wednesday, January 18, 1911, at her residence, 784 West End avenue, New York, JOSEPHINE S. KIRBY, in the 75th year of her age. Burial service at St. Agnes' Chapel, Ninety-second street near Columbus avenue, on Saturday, January 21st, at 11 A. M. Interment at Brownville, N. Y.

SISTER URSULA.—SISTER URSULA of the Community of St. Mary, daughter of the late George McChain, Esq., of Ithaca, N. Y., departed this life January 16, 1911.

MEMORIALS.

EDWARD H. CLARKE.

The funeral services of EDWARD H. CLARKE, who for the past sixteen years has resided on Miller road, Morristown, N. J., were held at St. Peter's Church, on Monday afternoon.

Few of Mr. Clarke's many friends, save those who knew him intimately, were aware that he had nearly reached the age of 88 years, so well preserved and vigorous was he, both in body and mind.

In early life he had practised medicine for a time, afterward engaging in business. During the past thirty years he had been withdrawn from active work, though the interests of his church and charitable objects ever claimed his attention.

Mr. Clarke was one of the founders and long a vestryman of the Church of St. Mary the Virgin, on West Forty-fifth street, New York, and was formerly a member of the Grolier and St. Nicholas clubs. He was also a member of the Morristown club.

In his beautiful home in Morristown he lived amid a circle of deeply attached friends, who will long miss his dignified and cordial presence.

MARY LOTHROP PEABODY.

At a meeting of the vestry of the Parish of All Saints, Dorchester (Boston), held January 13, 1911, it was ordered that the following minutes be adopted expressing the deep regret and profound sorrow of the Clergy and Vestry at the recent death of our beloved parishioner, MARY LOTHROP PEABODY, the friend and generous benefactress of the parish. Coming to the parish when it was but a struggling mission, she gave of her means and service, rejoicing in its growth and zealous that its influence be felt throughout the diocese. The beautiful church built during the lifetime and through the benefaction of her husband, the late Col. Oliver W. Peabody, a former vestryman of this parish, was further beautified by the magnificent reredos, the rare carvings of the chancel, and other memorials given by her in loving and tender memory of him. The complete and spacious parish house, her gifts of land, and provision for the building of a rectory to be in keeping with the beauty and dignity of the church, are added testimonies of her love and devotion. Her great and crowning gift, an endowment for the maintenance of the Church to whose service her life had been consecrated, will be received with reverence, gratitude, and a full appreciation of the great responsibilities assumed, and the opportunities offered for the spread of Christ's Kingdom. Unassuming, with a gracious presence, quiet dignity, and unwavering faith, her life was given to the Glory of God. We place these minutes on our records to be published in the Church journals as the sincere expression of our feelings and the deep regard of the Vestry.

THOMAS T. GOODALE,
GEORGE A. SCOTT,
ALBERT H. STEARNS,
Committee of the Vestry.

RETREATS.

AT GRAND RAPIDS, MICH.

A pre-Lenten Retreat for the Clergy of Western Michigan will be held in Grand Rapids on Tuesday, Wednesday and Thursday, February 7th, 8th, and 9th, to be conducted by the Rev. Harvey Officer of the Order of the Holy Cross. A limited number of priests from other dioceses can be received and will be made heartily welcome. Application should be made at once to BISHOP MCCORMICK, as it is imperative to know just how many will attend.

QUIET DAY FOR PRIESTS.

To meet an expressed desire on the part of some of the clergy, the Rev. J. G. H. Barry, D.D., will give a pre-Lenten Quiet Day for Priests, on Tuesday, February 21st, at the Church of St. Mary the Virgin, New York City.

Any of the clergy, who may desire to avail themselves of the privilege of attending, are requested to communicate as early as possible, with Rev. C. M. DUNHAM, 144 West 47th street, New York City.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

ORGANIST AND CHOIRMASTER wanted—Quartette choir, large Presbyterian church, city of over five hundred thousand population. Address: A. B. C., care THE LIVING CHURCH, Milwaukee.

PARISHES looking for CLERGYMEN or for experienced ORGANISTS and CHOIRMASTERS can find what they want by writing the CLERICAL REGISTRY, or CHOIR EXCHANGE, 136 Fifth Avenue, New York.

POSITIONS WANTED.

PRIEST, married, age 35, rector city parish of nearly 200 communicants, diocesan secretary, etc., desires country parish with opportunity for garden, chickens, cow, etc. References covering successful ten-year ministry. Address: PARSON, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER (married) with thirty years' experience in the ordering of Cathedral and parochial services, desires engagement. Highest credentials. For particulars and testimonials please address R. RUDLAND BODE, 2973 Prairie avenue, Chicago, Ill.

ORGANIST-CHOIRMASTER, thoroughly competent and experienced man, desires change. Fine player, expert trainer of boys and mixed chorus. Churchman. Good organ and salary essential. Address "BACH," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, chorus choir of forty voices, singing cantata monthly, wants position where whole time can be given to choir work. Address CHORAGUS, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, twenty years experience, desires position. Salary expected, $400 for boy choir, $300 for choir of mixed voices. Apply TE DEUM, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Good references. Boy or mixed choir. Good organ and teaching field essential. "CANTORIS," LIVING CHURCH, Milwaukee.

THE Church Mission of Help wishes to place maid (communicant) with baby, in private family, preferably near New York. Both well. Neat, willing. 24 East 21st St., New York.

AN elderly Churchwoman desires position as Parish Visitor or Companion. Best references. Address, Rev. RUDOLPH E. SCHULZ, 7507 Kelly street, Pittsburgh, Pa.

PRIEST desires work. Good at Church Music. Or would teach in private school—Classics, Mathematics, English, Music. Apply to REV. PERCY DIX, Seguin, Texas.

POST DESIRED as Organist and Choirmaster by communicant; experienced, with best references. Address MAN., care LIVING CHURCH, Milwaukee.

GENTLEWOMAN seeks position as companion. Conscientious, refined. Address: "EVELYN," care THE LIVING CHURCH, Milwaukee, Wis.

PARISH WANTED by priest of experience. Catholic. Extempore preacher. P. M., care LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

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BOOKS from clergyman's library. Enclose stamp for list, including *Historians' History of World*, 25 volumes, for $25. Box 362, Shelton, Conn.

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From a Bishop:—"I am most thankful for the appropriation for the pension of the Rev. . . . . If ever a man deserved it he does. He has struggled hard and has worked when he did not have strength till it has become impossible to work longer. The appropriation has taken a load off my shoulders and has made my life happier. It is dreadful to think of a noble, intellectual, gifted, hard working, industrious man ending his days in a starvation camp."

From a Presbyter:—"You have long known of that poor man in the *Pilgrim's Progress*, where a poor man was struggling up the hill with a heavy load on his back, and all at once it tumbled off, and he went on happy and light-hearted after that. Well, that's just the thing that took place when I read your letter with the enclosed check increasing my pension—a burden just dropped from my heart. That's all I can say just now, except—I thank the heavenly Father, I thank the trustees, and I thank you, for cutting the cords that held the load on my heart, and let it go! As I wrote you, I have been compelled to retire from active work after over a half century of labor in the vineyard, and I am now living with my only son."

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REV. ALFRED J. P. MCCLURE, *Treasurer*,
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No. 10302—Hymnal to match, $30.00 per hundred.
No. 303—The Pointed Prayer Book, authorized by General Convention. $24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKLET CALENDARS.

We have a few Booklet Calendars left after the holiday orders which we will sell at half price. The titles are *Bells Across the Snow, Little Town of Bethlehem, Mizpah*, and the *Magnificat* Calendars. All Nister's most beautiful work, old missal style of illuminating. Price of each 50 cents. This remainder of stock, 25 cents each, postpaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOK NOTICE.

ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY. By W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Ilford. Milwaukee: The Young Churchman Co. Price, $2.00; by mail $2.10.

To a large class of students of Church history and religious dogma this is a really valuable work—one, indeed, which fills its own unique place. It shows a most extensive reading and research as to the growth of the idea of Papal Infallibility in the Roman Church, the deep and wide-spread and openly expressed opposition to the dogma, and the final culminating fight in the Vatican Council when the memorable decree was signed in July, 1870. The book is a very storehouse of facts bearing on all this subject, and covers a remarkable space of time and area. It shows how very great and widespread and intelligent the opposition to this dogma was, and how bitterly and openly men of weight and influence resisted the foisting of it on the Roman Church. . . . .

One of the most interesting parts of this book is that covering the history of the Vatican Council of 1870. It is well worth the reading of any man who lives in a Roman Catholic community, as it would furnish him with a surprising number of most unexpected and useful arguments. It could be read with profit, too, by such of the weak brethren as lean toward Rome, as it might show them how much better it is to bear the ills they have than flee to those they know not of.

Altogether this is a valuable book and well worth any man's reading.—*Southern Churchman.*

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO. New York.

Pusey House Occasional Papers. No. 6. *Episcopacy and Valid Orders in the Primitive Church.* A Statement of Evidence. By Darwell Stone, D.D., Principal of Pusey House. (Paper Cover.) Price, 40 cents.

Hymns and Spiritual Songs. By S. C. Lowry, M.A., Vicar of St. Augustin's, Bournemouth. Price, $1.00 net.

The History of Divorce and Re-Marriage, for English Churchmen. Compiled from Holy Scripture, Church Councils, and Authoritative Writers. By H. J. Wilkins, D.D., vicar of Westbury-on-Trym, and Reader of Redland Chapel, Bristol. Price, $1.25 net.

The Doorkeeper and Other Poems. By the late John W. Taylor, M.Sc., F.R.C.S., author of *The Coming of the Saints.*. With a Memoir by his wife.

God and the Sinner: or, *Some Fundamental Truths of Christianity.* Illustrated from The Parable of the Prodigal Son, by J. Denton Thompson, M.A., Rector of Birmingham, Hon. Canon of Birmingham, Rural Dean of Birmingham (Central). Author of *The Church and the People, Problems of Church Work,* etc. Second Edition.

An Excerpt from Reliquiae Baxterianae; or, Mr. Richard Baxter's Narrative of the Most Memorable Passages of His Life and Times, also an Essay by Sir James Stephen on Richard Baxter. Edited with Preface, Notes, and Appendices by Francis John, Bishop of Chester. With Two Portraits.

SHERMAN, FRENCH & CO.

The Code of the Spirit: an Interpretation of the Decalogue. By Wilford L. Hoopes, a Priest of the Episcopal Church. Price, $1.20 net.

THE MACMILLAN CO. New York.

Outlines of Christian Apologetics. For Use in Lectures. By Hermann Schultz, Ph.D. Authorized Translation from the Second Enlarged Edition (1902), by Alfred Bull Nichols, Professor of German in Simmons College. Price, $1.75 net.

Unitarian Thought. By Ephraim Emerton, Professor of Church History in Harvard University. Price, $1.50 net.

CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *Correction and Prevention.* Four Volumes Prepared for the Eighth International Prison Congress. Edited by Charles Richmond Henderson, Ph.D. (Leipsic), Professor of Sociology in the University of Chicago, Commissioner for the United States on the International Prison Commission. Price per volume, $2.50.

Preventive Treatment of Neglected Children. By Hastings H. Hart, LL.D., Director of the Department of Child-Helping of the Russell Sage Foundation. With Special Papers by Leading Authorities.

Preventive Agencies and Methods. By Charles Richmond Henderson, Ph.D. (Leipsic).

Penal and Reformatory Institutions. By Charles Richmond Henderson, Ph.D. (Leipsic).

PAMPHLETS.

Year Book of Holy Trinity Parish, Philadelphia. Parochial Notes, Reports of Various Societies, etc., Advent 1910. [Rev. Floyd W. Tomkins, D.D.]

Proceedings at the Celebration of the Centennial Anniversary of the Consecration of St. Matthew's Church, Bedford, N. Y., October 17, 1910.

Making the Best of Both Worlds. By Rev. R. F. Horton, D.D. [The American Sunday School Union, Philadelphia, Pa. Price, 25 cents.]

The End of Darwinism. An Essay by Alfred P. Schultz, M.D., Author of *Race or Mongrel, The Children of Everybody,* etc. [Published by Alfred P. Schultz, Monticello, Sullivan Co., N. Y. Price, 50 cents single copy, 25 copies $10, 50 copies $18, 100 copies, $30.]

Trinity Church, Boston, Mass. *Year Book.* Rev. Alexander Mann, D.D., rector.

Gates and Keys to Bible Books. Kings and Chronicles. By the Rev. Leonidas Robinson, A.M., Ph.D., Author of *Gates and Keys to Books of the Law,* etc. [Robinson & Son, Agents, Shelbyville, Ky. Price, 50 cents.]

The Church at Work

DEATH OF THREE DISTINGUISHED LAYMEN.

COLONEL NICHOLAS SMITH, one of the most notable of the self-made men of his generation, died in Trinity hospital, Milwaukee, on Thursday, January 16th. Three weeks before, he fell on an icy sidewalk as he was returning from evening service at St. James' church, breaking a leg. His advanced years and feeble health could not withstand the shock, and after lingering most of the time in an unconscious state, he was called to his rest. Colonel Smith was a remarkable man. Born in the lead mine district of England, at Blackburn in 1836, he was brought by his parents in 1844 to the lead mines of Wisconsin, residing at Shullsburg and at Galena, Ill., working in the mines winters, and on a farm summers till 1860. With the greatest difficulty he got hold of a few books, and by hard study was admitted to the bar in 1862. In August of that year, he married Miss Julia Clara Meeker, a young woman of rare gifts and ability. Immediately after his marriage he enlisted as a private in the Civil war, rising rapidly by promotion till he became captain of his company a year later. He resigned his commission at the beginning of the year 1865 on account of disability. He at once commenced newspaper work, first on the Waukesha (Wis.) *Freeman,* then became editor of the Janesville *Gazette,* and finally editor of the daily *Commonwealth* of Fond du Lac, relinquishing the latter in 1899 on account of failing health. In 1880 he was appointed colonel on the staff of the governor of Wisconsin. He held several state and political offices. In 1899 he published his first book, *Stories of Great National Songs;* in 1901, *Hymns Historically Famous;* in 1903, *Songs from the Hearts of Women;* in 1905, *Our National Flag, In History and Incident,* and *Masters of Old Age;* in 1909, *Grant, the Man of Mystery.* All of these books have taken high rank in their respective spheres. He early in life united with the Presbyterian church, and was a devout and faithful member; but for some time in the latter part of his life he became an occasional attendant upon the services of the Church, and his love of study of her claims brought him to confirmation only a little more than three months before his death. He served as a deputy to the last diocesan Council of the diocese of Milwaukee. He was a devout Churchman, a Christian gentleman, and a man of distinction in the community in which he lived. In his Preface to *Masters of Old Age* he says: "To make a right start in life is of great importance. To end life well is all-important. Keeping the faith to the end is the supreme thing." This Colonel Smith did. He fought a good fight, and kept the Faith.

A DISTINCT loss to the diocese of Long Island and to the Church at large was sustained through the death on Thursday, December 29th, of Mr. William Brand Dall of Brooklyn, N. Y., after an illness of but a few hours' duration. He is survived by his wife and one son. He was an active laborer in several branches of Churchly activity, including Sunday school and B. S. A. work. In connection with the latter he was for several years president of the Long Island Local Assembly and later was a member of the National Council. In 1894 he was one of the incorporators of the Church Club of the diocese of Long Island, was its first secretary, and at the time of his death was its treasurer. The funeral service was held at Grace church on December 31st.

IN THE DEATH of Mr. Henry Wells, on January 7th the diocese of Vermont lost one of its most influential laymen. For the greater part of his life Mr. Wells was connected with St. Paul's Church, Burlington, an active, faithful, and devout communicant. Elected a vestryman in 1879, he was reëlected to the vestry each year up to the time of his death, save only from 1886 to 1893, when on account of ill health, he was much of the time away from the parish. He was at different times senior warden and junior warden. He was for years a member of the Standing Committee, a valuable member of the Board of Trustees of the diocese and of the trustees of the Episcopal Fund and was a deputy to the General Convention in 1888, and 1904, declining reëlection subsequently because of ill health. For fifteen years it had been Mr. Wells' constant complaint that he could not do more than he did as a layman in the Church, because he had not the strength or the health. Mr. Wells died at his winter home in Miami, Fla., and was buried from St. Paul's church, Burlington, on Thursday, January 12th.

FOR CHINESE STUDENTS.

A REQUEST is made by Mary Elizabeth Wood, librarian of the Boone University library, Wuchang, China, for books for the library of that institution. In order to minister to the needs of the students a large number of books is required, as at present

the University has but the beginnings of a library.

All who are familiar, says Miss Wood, with the educational situation in China today know of the demand for western learning. To meet this the courses in the several departments in St. John's and Boone Universities are largely in English. Our preparatory schools also follow this general rule. We use the same text books as in the schools and colleges at home. Taking these matters into consideration our library needs are about the same as those in a similar institution at home, with the exception of not wanting what is termed "light fiction, or books in advanced technical departments.

Special lists of new books desired will gladly be sent on application to those who wish to help us in this undertaking before us. Miscellaneous volumes in all departments, whether new or old and for readers of all ages from ten years to twenty-five, will be acceptable. Books can be sent as easily out here to China as at home. They can be mailed direct to Boone University Library, Wuchang (*via* Hankow), China, or if several volumes are contributed they can be boxed and forwarded to the Missions House in New York for shipment later on. If this is done address to Rev. Joshua Kimber and mark in one corner "For Boone University Library, Wuchang, China."

EXTENSIVE ALTERATIONS PLANNED BY GRACE CHURCH, PROVIDENCE.

GRACE CHURCH, Providence, R. I., has completed plans for the alteration of the chancel and parish house which will cost about $125,000. The plan is to tear down the present parish house and chapel and deepen the chancel to the street line at the rear of the church: at the same time raising the chancel floor so that nine steps will lead up into it from the floor of the nave. At the Matthewson street side will be erected a small chapel and opposite and underneath the chancel rooms will be provided for Sunday school, parish guilds, etc. The building at this side (west) will be four stories in height and provide apartments for the sexton and his family. A new chancel organ will also be installed and the whole plant heated by steam. It is expected that work will begin in the spring. The church itself is one of the Gothic churches designed by Upjohn, 1845. The cornerstone of the handsome brown stone edifice was laid June 2, 1846, by Bishop Henshaw, assisted by Bishop Doane of New Jersey, and Bishop Eastburn of Massachusetts. The Rev. F. W. Crowder, Ph.D., is the present rector.

"WASN'T SPECIFIC."

UNDER THE above caption the St. Joseph, Mo., *News-Press* of January 19th prints the following:

"The Rev. Edward Henry Eckel was telling some of his friends yesterday about a sign-painter's funny mistake. Mr. Eckel has just had two small signs painted for attachment to the shelves in the rear of Christ church where religious literature is placed for distribution. The signs read, 'Drop a nickel in the box and help yourself to a copy of THE LIVING CHURCH.'

"The sign-painter, it is supposed, turned the job over to an apprentice. At any rate, on learning that signs were finished, Mr. Eckel stepped into the shop to get them. The master-painter himself showed one of them to Mr. Eckel, who expressed his pleasure and satisfaction with the work, whereupon both signs were wrapped up and delivered to him.

"When the rector opened the parcel at home he discovered that one of the signs contained a misspelled word, and it was returned to the shop the next day for correction, with the remark that he had strong personal reasons for objecting to that sign being put in the church, because it read, 'Drop an Eckel (a neckel) in the box and help yourself to a copy of THE LIVING CHURCH.'

"The trouble with the sign, Mr. Eckel explained to a friend afterwards, was that it wasn't specific enough, because it failed to indicate which member of the family should be sacrificed in exchange for the Church paper."

MEMORIALS, GIFTS, AND BEQUESTS.

IN MEMORY of Newell H. Clapp, Jr., a vestryman and teacher in the Sunday school, three stained glass windows have been placed in the chancel of the Church of the Holy Cross, Warren, Ark., and the whole interior of the church has been redecorated. The windows give a reproduction of Hofmann's, "The Boy Jesus in the Temple." The donor of these memorials is the Southern Lumber Co., of whose plant at Warren Mr. Clapp was in charge until his death at the age of thirty-two in April, 1910. He was for several years one of the most active workers and substantial helpers in the little church.

MEMORIAL WINDOWS OF HOLY CROSS CHURCH, WARREN, ARK.

ON THE FIRST Sunday after Epiphany there was unveiled in Calvary church, Columbia, Mo., a stained glass window by Bancel LaFarge, son of the late John LaFarge. The window, a memorial to Ernest L. Mitchell, a former member of the congregation, was given by his sister, Miss Pearle Mitchell, who, through Prof. Ankeney of the University of Missouri, succeeded in interesting Mr. LaFarge in placing in this western university town a great work of art. The window represents St. Barnabas with the majesty and benignity of aspect with which he appeared to the people of Lystra. The color scheme, based upon the triad, orange, green, and violet, is exceedingly rich, yet is exquisitely harmonious in itself and with its surroundings. The execution of the design in glass was by the Decorative Stained Glass Co. of New York.

BY THE WILL of Mrs. Perry, widow of the Rev. Gardner Blanchard Perry of Newport, R. I., and Boston, her share in the Redwood Library, Newport, is given to St. Mary's Church, South Portsmouth, R. I., for the use of the rector and $2,000 to the same corporation for the repair and preservation of the window in the church in memory of Rev. Gardner Blanchard Perry. The sum of $1,000 is left to the same corporation for the rector's fund, and $5,000 to Trinity Church, Newport, for the rector's fund. Trinity Church also receives two paintings, "The Christus" and "St. John Preaching in the Wilderness," a brass cross, and the Rev. Mr. Perry's office furniture for the use of the church rectory.

TWO BRONZE TABLETS erected to the memory of former rectors of Trinity Church, Lenox, Mass., were unveiled on Sunday, January 15th, the Rev. Charles J. Palmer of Lanesboro preaching the historical sermon. One tablet is in memory of the Rev. Daniel Burhans, 1794-1799; the Rev. Samuel Griswold, 1801-1810; the Rev. Thomas R. Pynchon, D.D., LL.D., 1850-1854; the Rev. William H. Brooks, 1855; and the Rev. Henry A. Yardley, 1861-1862. The other is in memory of the Rev. Justin Field, 1862-1892.

BY THE filing of the will of the late Mrs. Mary L. Hall, an aged widow who resided in Racine, Wis., it is learned that her estate, estimated of the value of $75,000, has nearly all been left to the Church and charity. After several bequests aggregating about fifteen thousand dollars, the residue is to be divided—one-half to St. Luke's Church, Racine, one-quarter to Racine College, and one-quarter to St. John's Church, Burlington, Wis., where the testator formerly resided, her husband having been president of a bank at that place.

GIFTS FOR the Bethlehem Chapel of the Washington Cathedral are beginning to come. All the stained glass windows have been promised, and the work has been intrusted to Kemp & Co., of London. Both the organ and the lectern have also been donated, in each case the best which can be gotten for the purpose. Then, too, $10,000 has been given for the work, the same going into the foundations.

DEATH OF REV. HARDY H. PHELPS.

WITH THE rising of the sun on January 10th the Rev. HARDY HARDISON PHELPS died at Grace Church rectory, Weldon, N. C. He was born at Creswell, N. C., September 16, 1852. On November 30, 1884, he was ordered deacon by Bishop Watson of East Carolina, and on December 17th, 1886, was advanced to the priesthood by Bishop Howe of South Carolina. The whole of his ministerial career was spent in the Carolinas, he having held rectorships at Berkeley, S. C., Henderson county, N. C., and Lenoir, N. C., besides serving for three years as evangelist of Edenton Convocation, N. C. He was the author of a work on baptism and also of *Notes in Regard to the Episcopal Church*, and other Church publications. He leaves a wife and three daughters. Mrs. Phelps is triply bereaved, in that she has lost her husband, brother, and sister within the space of a few months.

IN HONOR OF BISHOP PERRY.

THE CLERICAL CLUB of Rhode Island held a very interesting and enjoyable meeting on Monday, January 16th. It was the first meeting of the club in the new McVickar Memorial House and the accommodations were found to be most adequate and comfortable. The meeting took the form of a reception to Bishop Perry, it being the first time he had met with the club. After luncheon, the Bishop of Kentucky was introduced as a guest, his presence being secured from the fact that he is holding a mission at All Saints' church, Providence. Dr. Woodcock spoke on the work of a Bishop and counseled the clergy to give their hearty coöperation to Bishop Perry. After the Bishop had retired, the chairman, Rev. Mr. Wheeler, called upon the Rev. Dr. Fiske to speak for the club, the Rev. Dr. Porter to speak for the southern portion of the diocese, and the Rev. Mr. Rogers of Central Falls to speak for the northern portion. Bishop Perry re-

sponded briefly and feelingly to the expressions of loyalty and coöperation made on behalf of the clergy by the previous speakers. The Bishop then took the chair and introduced the Rev. Frederick Thompson, Dean and founder of the St. John's School for Postulants, at Uniontown, Ky., who was also a guest of the club. Mr. Thompson told briefly of the necessity for the school, its founding, the present state of the work, and the need for enlargement. The Rev. Samuel M. Dorrance of Oregon, who was also a guest on this occasion, was introduced by the Bishop and spoke briefly. The Executive committee gave notice of the proposed speakers for the next two meetings and at the suggestion of Dr. Fiske proposed to introduce the subject of opportunity to work amongst the Eastern Orthodox Christians in our midst, and the aims of the Anglican and Eastern-Orthodox Churches Union.

FUNERAL OF MRS. PARET.

MRS. SARAH HAYDEN PARET, wife of Bishop Paret, entered into rest, as related briefly in these columns last week, at the Johns Hopkins Hospital, Baltimore, Sunday afternoon, January 15th, after a lingering illness. Mrs. Paret had been in failing health for several years, and it was hoped that the year's sojourn in Europe, which she spent with the Bishop last year, would benefit both. But while the trip improved the condition of the Bishop, it did Mrs. Paret very little good, and on September 28th, the day following her return to Baltimore, she was obliged to go to the hospital for a serious operation. Shortly after, she lapsed into a state of coma, which with few intermissions, existed until she died. She is survived by her only daughter, Helen, the wife of Prof. D. M. Robinson of the Johns Hopkins University. Her body was removed to the Bishop's private chapel adjoining the Episcopal residence, where the funeral was held on January 17th, Bishop Murray officiating. The service was private, only the immediate family and a few intimate friends attending. Immediately after the service, the body was taken to Rock Creek cemetery, Washington, D. C., where the cortege was met by Bishop Harding, who assisted Bishop Murray in the service at the grave.

CHURCH CONSECRATED AT HAYS CITY, KAN.

ON THURSDAY, January 12th, St. Michael's church, Hays City, Kan., was consecrated by the Bishop of Salina. The church was completed for All Saints' Day and is the gift of Mr. and Mrs. M. J. R. Treat. Mr. and Mrs. Treat have for many years been instrumental in arranging for occasional churches services in Hays. They are both well advanced in years and it was a great joy to the congregation that they could both be present in person to present the deed to the Bishop. The church is a handsome Gothic edifice of brick with stone trimmings, with a seating capacity of 250. Its chief architectural feature is the large square tower, at the base of which is the sacristy. The chancel is very deep and the chancel arch is particularly fine.

The handsome oak altar with reredos and tabernacle is the gift of Mrs. and Mrs. Carrick of Hays in memory of their daughter. The altar candlesticks and cross, chalice, paten, and other altar furnishings are the gift of the Rev. W. G. Read, who was formerly a missionary in the district of Salina. The church is lighted by electricity as the gift of two members of the congregation. A brass lectern, a white marble font, a rug for the altar steps and chancel, and several other gifts and memorials were placed in the church before its consecration by members of the congregation.

On the day of consecration there was a celebration of the Holy Eucharist at 7. The conseeration service was at 10 o'clock and there was also Evensong, at which the Bishop was the preacher, at 7:30 P. M. At the consecration service the preacher was the Rev. L. R. Benson of the Church of the Holy Apostles, Ellsworth. The Rev. Lloyd B. Holsapple, priest in charge of St. Michael's Church, acted as the Bishop's chaplain. In the afternoon an informal reception was given for the Bishop.

A BANNER MISSIONARY PARISH.

GRACE CHURCH, Hicks street, Brooklyn, of which the Rev. Dr. C. F. J. Wrigley is rector, is looking forward to quite extensive improvements. There is need for an enlarged parish house, the work having outgrown the present one. The parish is also in need, the Church Year Book, just issued, says, of a gymnasium for the boys of the Sunday school and a larger Sunday school room. One of the greatest needs is $30,000 to endow the free kindergarten and $400,000 for the endowment of the church. During last year $5,000 was expended in improvements on the property. The church gave during the year for missions, home and foreign, $10,911.43, to which is to be added about $5,000 given by the women of the Church. The total parish endowment funds now amount to $202,740.94. The total amount raised by the parish for the year was $59,903.03, and the expenditures for all objects, $59,782.86. The number of communicants at the last report was 600. The additions during the year were 36. The number of baptisms was 30, confirmed 28, funerals 20. The collections and donations for special objects were $15,146.06. The special gifts amounted to $4,286. The amount subscribed toward the $5,000,000 Pension Fund was $1,194. The Grace Employment Society raised during the year $1,175.59, which was used in making garments for the needy and in given employment to women in sewing, etc. The Women's Auxiliary raised $5,678.81. All the organizations of the Church are in prosperous condition.

DISCUSS THE "FORWARD MOVEMENT."

BISHOP LAWRENCE entertained the Bishops of New England at the University Club, Beacon street, Boston, on the evening of January 17th. The Bishops represented the First Department Missionary Council and each was privileged to bring a clergyman and a layman with him. The object of the meeting which followed the dinner was to discuss the forward movement in missions. The Bishop of Connecticut presided. The question discussed was "Could a Standard Plan of Missionary Administration be Recommended by the Dioceses of New England?" and it was decided that a diocesan committee of clergy and laity be appointed in each diocese under the direction of the Bishop to take the oversight of general, and, if thought expedient, of diocesan, missions.

The present representing Massachusetts included Bishop Lawrence, the Rev. Dr. Alexander Mann, Charles G. Saunders, Huntington Saville, F. N. Perkins, Paul M. Hubbard, F. W. Dallinger, H. F. Ide, and Charles H. Baldwin; from Maine, Bishop Codman, the Rev. H. F. Kloman, and Robert H. Gardiner; from New Hampshire, Bishop Parker, the Rev. William E. Patterson, and W. R. Burley; from Vermont, Bishop Hall; from Western Massachusetts, the Rev. F. Carter, the Rev. T. F. Davies, Jr., and G. B. Inches; from Rhode Island, Bishop Perry, the Rev. Lester Bradner, and James A. Pierce; from Connecticut, Bishop Brewster, the Rev. George T. Linsley, the Rev. E. deF. Miel, and Burton Mansfield. Others present were Bishop Lloyd, president of the Board of Missions; Bishop Greer of New York, Bishop Lines of Newark; George G. King, treasurer of the Board of Missions, and the Rev. William E. Gardner, secretary of the New England Department.

DEATH OF THE REV. R. H. HOSKIN.

THE Rev. R. HEBER HOSKIN, at one time rector of St. Peter's Church, Detroit, Mich., died at his home in Detroit, January 17th, aged 66 years. He was ordained deacon in 1865 and priest in 1866 by Bishop Harris. At the time of his death he was canonically connected with the diocese of Ohio, but on account of his health had not been doing clerical work.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Meeting of Troy Archdeaconry—Anniversary at Lansingburgh.

THE Archdeaconry of Troy met in St. John Church, Troy, January 16th and 17th. On Monday evening a large congregation gathered for the missionary service, at which the Ven. Joseph Carey, D.D., the Bishop Coadjutor, and the Dean of All Saints' Cathedral, Albany, made interesting and forceful addresses. On Tuesday at 10 o'clock the business session was held, at which missionary reports were made. After luncheon speeches were made by several of the clergy, the Rev. James E. Freeman of Minneapolis making the closing address. At the final session the Ven. W. W. Battershall, D.D., read a paper on "The Old Faith and the New Knowledge." The chief speaker, the Rev. J. W. Hegeman, Ph.D., spoke most eloquently on the same subject.

ON JANUARY 10th the Rev. Dr. C. M. Nickerson, rector of Trinity Church, Lansingburgh, celebrated the thirtieth anniversary of his rectorship of that Church. The parish gave to him and Mrs. Nickerson a reception which was attended by the parishioners, clergy of Troy and vicinity, and many friends. The choir was present and rendered some pleasing music. Addresses were made by several. A substantial purse was presented to the rector on behalf of the people. Dr. Nickerson is secretary of the Standing Committee of the diocese and one of its foremost priests.

ON THE Second after Epiphany, just prior to the late celebration, a chancel wall of panelled oak was dedicated by the rector, the Rev. C. Thacher Pfeiffer, at Grace church, Canton.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Interesting Session of Atlanta S. S. Institute.

THE Sunday School Institute of the Atlanta Convocation held an interesting session, largely attended, January 19th, in St. Luke's church, presided over by the Rev. C. B. Wilmer, D.D. In the morning was the celebration of the Holy Communion, in the afternoon a paper was read on Primary Methods by Mrs. W. T. Downing, and on Class Conduct by Miss Mary Barnwell. In the evening an address on Pedagogy was made by the Rev. W. W. Memminger and Dr. Wilmer conducted a model Bible class on the "Angle Plan." Live discussions followed the several papers. An important recommendation was made as to Sunday school text books, the method of the New York Sunday School Commission being preferred, this system being also the proposed recommendation of the Diocesan Council committee. It was recommended that the Institute aid in purchasing a diocesan Sunday school exhibit, and provide boxes for the Advent Sunday school offering for diocesan missions.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Lot Purchased for Colored Work in Altoona.

A LOT HAS just been purchased in the city of Altoona for St. Barnabas' mission. This is a work among the colored people of that city which was very hopefully begun last summer. The lot is situated not far from the business portion of the city, near a street car line, and in a part of the city where building is going on. There is a building on the lot that can without much expense be arranged for the purpose of religious services. The building is at present in use under a contract which was in force when the purchase was made. Possession will be obtained in September next. In the meanwhile the rent will meet the interest. Until the building is free from the contract our colored people will continue to worship in a building belonging to St. Luke's parish.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Meeting of the See City Clericus.

THE INDIANAPOLIS Clericus held a regular meeting in Christ Church parish house, January 16th. In the absence of the president, Bishop Francis, the Rev. C. S. Sargent presided. The Rev. George G. Burbanck read a review of *Orders and Unity*, by Bishop Gore.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Mission Commenced at Highlands—Other Diocesan News.

ON SUNDAY, January 15th, a mission was begun at Highlands, near Roslyn, by the Rev. Clifton H. Brewer rector of Trinity Church, Roslyn. A Sunday school was organized and Evening Prayer was said in the assembly room of the fire engine house near the Roslyn station. Both gatherings were well attended. The distance from Highlands to Roslyn village being too great for young children and some adults, a chapel of ease is needed and adequate support is promised.

AT A PARISH dinner of the men of St. Mark's Church, Eastern Parkway, Brooklyn, held on Wednesday evening, January 18th, an interesting topic was discussed. Several speakers questioned the how and when to utilize the church and parish house. The Rev. John D. Kennedy, rector of the parish, presided and made the gathering a pronounced success. The project of building a new church on the lot owned by the congregation was also discussed, and an appeal was made for enthusiasm and coöperation.

MORE THAN 250 members of the Church of the Transfiguration, Freeport, greeted the new rector, the Rev. A. W. E. Carrington, and his wife at the reception tendered them at the home of John D. Gunning on Wednesday evening, January 18th. This was the first social meeting of the rector and Mrs. Carrington with the parishioners. The reception was most cordial in every way.

ON FEBRUARY 1st St. Michael's Church, North Fifth street, Brooklyn, will become a chapel of the Church of the Ascension (Rev. W. E. Bentley, rector), and the Rev. Marcus A. Trathen will be the vicar.

MARYLAND.

J. G. MURRAY, D.D., Bp.

Death of General F. C. Latrobe—Baltimore Churchmen Hear of the Work of the Juvenile Court—Notes.

GENERAL FERDINAND C. LATROBE, prominent for half a century in state and civic affair, seven times mayor of Baltimore, and considered its best known and most generally beloved citizen, died at his home in Baltimore, January 13th, aged 77 years. The funeral, which was one of the most impressive in the city's history, was held January 16th, at Emmanuel church, of which General Latrobe was a member, Rev. J. N. Eccleston, D.D., officiating, assisted by Rev. Dr. J. S. B. Hodges, Rev. R. F. Humphries, Rev. H. E. Cotton, and Rev. S. H. Orrick.

A LARGE and interesting meeting of the laymen of Emmanuel Church, Baltimore, was held in the parish house on the evening of January 12th. Mr. E. Stanley Gary presided and introduced Judge T. J. C. Williams of the Juvenile court, whose subject was "What Benefit the Taxpayers Get from the Work of the Juvenile Court." Mr. Francis A. Lewis, the well-known Churchman of Philadelphia, also spoke. The Rev. J. H. Eccleston, D.D., the rector, announced that Rev. B. Talbot Rogers, D D., of Fond du Lac, Wis., would be at Emmanuel church on January 29th and preach on the subject of the proposed change of the name of the Church.

A CHAPTER of the Knights of St. Paul has lately been established at the Chapel of St. Mary the Virgin, Baltimore, for the benefit of the acolytes and the older members of the choir. Twenty-four new banners for the Sunday school were used for the first time at the carol service on St. Stephen's Day.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Condition of St. Martin's Parish, New Bedford—Lowell Archdeaconry Meets—Other General and Personal News.

A VERY satisfactory condition of St. Martin's parish, New Bedford, was shown at the annual meeting, which was held on the evening of January 16th, over which the rector, the Rev. Francis B. Boyer, presided. For the first time it was reported that the parish had paid its full missionary apportionment. During the year the parish raised considerable money for parochial uses, and what is of most encouraging mention, the Sunday school is now one of the largest in the diocese, having an average attendance of 377 with an enrolment of more than 500. The parish house has been enlarged by the addition of eight

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"Seeing your advertisement in almost all of the periodicals, for a long time I looked upon it as a hoax. But after years of suffering with gaseous and bitter eructations from my stomach, together with more or less loss of appetite and flesh, I concluded to try Grape-Nuts food for a little time and note the result.

"I found it delicious, and it was not long till I began to experience the beneficial effects. My stomach resumed its normal state, the eructations and bitterness ceased and I have gained all my lost weight back.

"I am so well satisfied with the result that so long as I may live and retain my reason Grape-Nuts shall constitute quite a portion of my daily food."

Read "The Roard to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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2. Bold-faced type is used for the opening sentence in each paragraph, thus presenting clearly to the eye the substance of what follows.

3. All questions are reserved to the end, and no answers are given, while written work and reviews are also provided for.

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5. A list of first lines of carefully selected hymns for each lesson (as a provision against waste of valuable time in the session); a bird's-eye view of the contents of the Bible; a list of books for further study, and an index and glossary, are found in the Senior or Teachers' grade.

OPINIONS.

"We have devoted more space than usual [a column and a half] to this work, because we believe it is destined to take a leading place among the manuals for instruction now happily increasing in number. We wish it all success."—*Church Times* (London, 1909).

"Mr. Gwynne's Preface in the Senior Grade volume deserves the careful study of all parents and teachers. It is full of wisdom and the results of long experience. We should wish to encourage its circulation as much as we can."—*Guardian* (London, 1909).

"We readily join in the Bishop of London's hope that the book may prove useful to many on both sides of the Atlantic." —*Bookseller* (London).

"In the smaller, ungraded schools, they are the best books we have to-day, to use during the transition period to the really graded school."—*S. S. Commission Bulletin* (New York).

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new class rooms and the class which was presented to the Bishop the night before was the largest in the history of the parish, numbering sixty. Last year Mr. Boyer presented a class of fifty-five. The Bishop has appointed Mr. Boyer a member of the diocesan Board of Education, and he also has been elected a member of the School Board of New Bedford.

THE ANNUAL meeting of the Archdeaconry of Lowell was held in St. Augustine's mission, South Lawrence, on January 19th, with Bishop Lawrence and Archdeacon Babcock in attendance, together with a large number of clergy and lay folk The Bishop in his address made special reference to the work that has been done in Lawrence and its environs, and paid high tribute to the late Dr. Packard. The Bishop also spoke of the forward movement in the mission field. Archdeacon Babcock made a report of the year's work, and there likewise were reports from the missionaries. The Rev. Francis E. Webster was reëlected secretary, and Denman Blanchard treasurer.

ON ST. VINCENT'S DAY, January 22d, the annual service of St. Vincent's Guild of the Church of the Advent, Boston, was held, consisting of solemn vespers and procession. The sermon was preached by the Rev. F. W. Fitt of St. John's, Roxbury. Seventy-five visiting acolytes and eight priests, representing twelve parishes in the dioceses of Massachusetts, Western Massachusetts, and Rhode Island, were present and joined in the procession, in which 150 marched. After the service refreshments were served in the parish hall by the young women of the parishes.

THE Episcopalian Club held its monthly session at the Hotel Vendome on the evening of Monday, January 23d, and it entertained as guests Rt. Rev. A. S. Lloyd, D.D., the newly elected president of the Board of Missions, Rt. Rev. James DeWolf Perry, Jr., of Rhode Island, and the Rev. Samuel H. Bishop of New York. All of these guests spoke on "Missions."

THE Rev. A. D. TUPPER-CAREY, Canon Missioner of York Cathedral, England, is a visitor to Boston, the guest of the Rev. Dr. van Allen of the Church of the Advent, Canon Tupper-Carey had just come East from Vancouver and New Zealand, and is on his way back to England from the great Mission of Help which the English Church has been giving throughout New Zealand for the last four months.

THE Rev ALLEN GREENE, rector of St. Paul's Church, Peabody, has gone to Florida for several weeks. An operation some time ago left him in rather a weakened state and he has found it necessary to get away for a rest.

THE Rev. ABEL MILLARD, who makes his home at Rockport, is officiating at St. Paul's Church, Nantucket, during the absence of the Rev. Edward L. Eustis, who is away for a much needed rest.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Church Club Celebrates its Twentieth Anniversary—Twin City Clericus Meets—Notes.

THE EPIPHANYTIDE meeting of the Church Club of the diocese was held in St. Paul on Thursday, January 12th. It was the twentieth anniversary of the founding of the club and early reminiscences of its history were given by Messrs. F. O. Osborne, W. D. Lawrence, M.D., and T. Gaskell. The subject for discussion was "The Church's Work at Home and Abroad—The Forward Movement," the speakers being the Bishop of the diocese, Bishop-elect Thurston, Bishop Kinsolving of Southern Brazil, the Rev. C. C. Rollit, and the Rev. C. H. Evans of Tokyo. At the close of Bishop Kinsolving's address the entire audience rose and applauded for several minutes. The former officers were reëlected: A. A. McKechnie, president; C. B. Lyon, vice-president; R. E. Van Kirk, secretary; Jesse A. Chase, treasurer.

A LARGELY attended meeting of the Twin City Clericus was held at the Church of St. John the Evangelist, St. Paul. The Rev. Messrs. J. S. Budlong, C. C. Rollit and J. V. Alfvegren spoke of different aspects of the missionary work of the Church. The Clericus passed resolutions of God-speed to the four of its number who are soon to take up work in other fields—namely Bishop-elect Thurston, and the Rev. Messrs. Sedgwick, Shutt, and Purves.

WHAT CAN be done by "a long pull, a strong pull, and a pull all together," has been shown in the case of Ascension parish, St. Paul, in the last four years. Its membership is made up almost entirely of people of modest means, yet their efforts have been made with so remarkable a good fellowship and singleness of heart that during the period mentioned, hardwood flooring has been laid down, electric lighting installed, the tower entrance completed, and the church duly consecrated. Moreover, not only has the cost of all these things been met, but also the floating indebtedness has been wiped out and current expenses paid.

THE BISHOP of Southern Brazil has spent several days in the Twin Cities, making his first address at the meeting of the diocesan Auxiliary, preaching at Christ Church and St. Clement's, St. Paul, and St. Mark's, Minneapolis, and addressing the students at the State University and also the members of the Church Club. During his visit he was the guest of the diocesan, and the Rev. C. C. Rollit gave a luncheon in his honor.

ON ACCOUNT of the health of his daughter the Rev. C. H. Shutt has resigned St. Peter's Church, St. Paul, and accepted the rectorship of St. Luke's Church, Fort Collins, Colo. Mr. Shutt has been in his present field ten years, and has done a splendid work, rebuilding the church and enlarging it, and building a fine rectory, all paid for save $1,000.

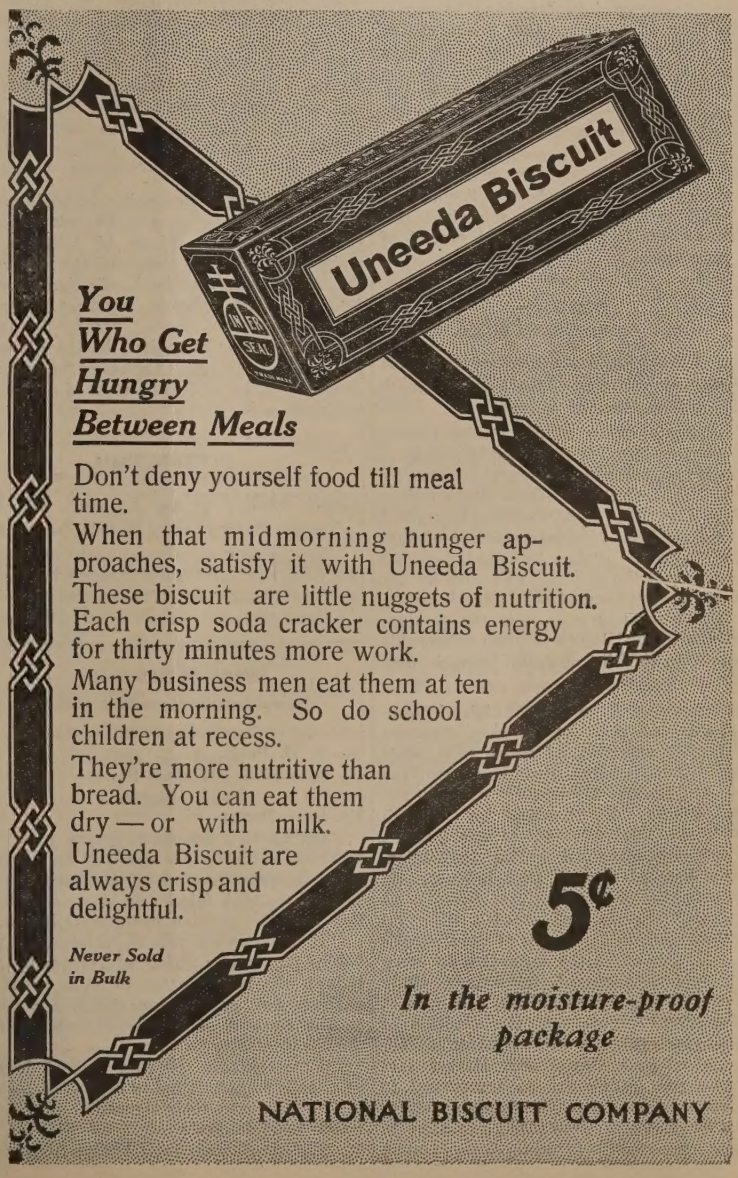
THE Rev. STUART B. PURVES, rector of Holy Trinity Church, Minneapolis, leaves for his work in Cincinnati the end of the month. The vestry has unanimously elected the Rev. Stanley S. Kilbourne, chaplain for the students at the University, as his successor.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Jackson Convocation Meets at Brookhaven.

THE JACKSON CONVOCATION met at Brookhaven on January 17th. The sermon the next morning was preached by the Rev. W. S.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Simpson Atmore, D.D., and in the afternoon the subject of discussion was "Shall the Name Be Changed?" "Christian Unity" was the topic at a subsequent session, and Bishop Bratton delivered an address on "Christian Education." Ten priests were present.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Monmouth Clericus Discusses Conditions in France.

AT A RECENT meeting of the Monmouth Clericus there was a noteworthy discussion of Church conditions in France. The discussion was opened with an address by the Rev. H. P. Scratchley, full of specific information. He made the statement that France is to-day mainly anti-Christian, because fundamentally anti-clerical; that the only type of Christianity known to most Frenchmen is Roman Ultramontanism; that both the Separation and Association laws of France were largely receiving popular support. The fact was forcibly brought out that all associations or organizations of any sort in France must operate under the specific recognition of the government. This law affects the life and work of religious orders. Because these were being operated under the exclusive direction of the Roman Curia, independently of the state, it became logically necessary, the speaker said, for the government of France to deal with them as it has done. Upon the other important point of the tenure of Church property, Mr. Scratchley's address showed plainly the logic of events in the light of history. One result of the French revolution was that Church property became the property of the government. By the Concordat of 1801 it was given back, not absolutely, but for the use of the Church. When, therefore, properties ceased to be used by the Church, or were occupied and used in such a way as to conflict with national law, the government has been obliged, however unfortunately, and with sometimes sad results, to resume possession and control of such properties.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Meeting of Men's Guild at Fremont—Church Club Dinner at Cleveland—Toledo Altar Guilds Meet—Other Items of Interest.

THE MEN'S GUILD of St. Paul's parish, Fremont (the Rev. Thomas Jenkins, rector), sat down to a sumptuous supper prepared by the St. Mary's Guild on Wednesday evening, the 11th inst. The guild had as their guest Mr. Frederic Cook Morehouse, editor of THE LIVING CHURCH. Judge Buckland presided and introduced the speaker, who gave an address on "Larger Ideals in the Church." The place was of special interest to the speaker, as it was in St. Paul's Church where his parents were married, and this was his first visit to the parish.

AT A DINNER of the Church Club of Cleveland, given on Saturday evening, January 14th, largely attended, addresses were made by Mr. W. R. Stirling of Chicago on "The Laymen's Forward Movement," and by Mr. Samuel Mather of Cleveland on "Church Unity." Mr. Stirling's address was forcible, and eminently practical in its application, and was listened to with keen interest. He called attention to the *Spirit of Missions* as first class literature, and urged a wider interest in its detailed accounts of the Church's work. He advocated the formation in every parish and mission of missionary study classes, a missionary committee, a canvas of every baptized person, and the adoption of the weekly pledge. In the course of his address on "Church Unity" Mr. Mather said that Christian people are so accustomed to their divisions that it is questionable whether more than a comparatively few are alert to the absolute necessity for unity insisted upon by our Lord Jesus Christ—that they all may be one, that the world may believe that Jesus is the Sent of God. To all earnest and thoughtful Christians, he said, it seems that the time is at hand when all should get together to consider how a unification of forces may be attained and a common faith and order be established. On Sunday, January 15th, Mr. Stirling made addresses on "The Laymen's Forward Movement" at Trinity Cathedral, St. Paul's church, and the Church of the Holy Spirit.

JANUARY 19th the fourth annual meeting of the associated Altar Guilds of Toledo was held at Trinity church. There was a celebration of the Holy Eucharist followed by breakfast. At the evening session after Evensong a business meeting was held, at which annual reports were made, officers elected for the new year, and the opening of a question box was succeeded by an informal reception.

MR. A. W. HABERSTRO, midwestern secretary of the B. S. A., has begun a period of some four months' work in the state of Ohio, during which time he expects to visit every chapter. At the present time his headquarters are in Cleveland. He has been licensed by the Bishops of Ohio and Southern Ohio to make addresses in their dioceses.

THE CLEVELAND CLERICUS announces a series of four pre-Lenten lectures on Christian philosophy by Dr. Jared S. Moore, instructor in philosophy at the Western Reserve University, Cleveland. The dates and titles of the lectures are: January 30th, "The Nature of Religion and Its Object"; February 13th, "The Nature of the Human Soul"; February 20th, "The Essence of Christianity and the Grounds of Christian Belief"; February 27th, "Catholic Dogma and Its Philosophical Interpretation." These lectures will be delivered at the Cathedral House.

ON ACCOUNT of increasing demands on his time as rector of Grace Church (South) Cleveland, the Rev. W. S. Ll. ROMILLY has resigned as priest in charge of the mission of the Atonement, Cleveland, effective January 1st, and that mission, together with St. Thomas' mission, Berea, vacant for some time, have been committed to the oversight of the Dean of Trinity Cathedral to be ministered to by the Cathedral staff of clergy and lay readers.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Annual Meeting of the Laymen's Missionary League—Sunday School Institute Programme.

THE TWENTY-SECOND annual meeting of the Laymen's Missionary League took place on Tuesday, January 17th, at the Church of the Ascension and parish house, Pittsburgh.

INSIDE HISTORY

Some Self Explanatory Letters.

Battle Creek, Mich., Jan'y 7, '11.

Dr. E. H. Pratt,
Suite 1202, 100 State St.,
Chicago, Illinois.

My Dear Doctor:

"Owing to some disagreement with —— magazine several years ago they have become quite vituperative, and of late have publicly charged me with falsehoods in my statements that we have genuine testimonial letters.

"It has been our rule to refrain from publishing the names either of laymen or physicians who have written to us in a complimentary way, and we have declined to accede to the demand of attorneys that we turn these letters over to them.

"I am asking a few men whom I deem to be friends to permit me to reproduce some of their letters over their signatures in order to refute the falsehoods.

"We have hundreds of letters from physicians, but I esteem the one that you wrote to me in 1906 among the very best, particularly in view of the fact that it recognizes the work I have been trying to do partly through the little book, 'The Road to Wellville.'

"I do not sell or attempt to sell the higher thought, which is more important than the kind of food, but I have taken considerable pains to extend to humanity such facts as may have come to me on this subject.

"In order that your mind may be refreshed I am herewith enclosing a copy of your good letter, also a copy of the little book, and if you will give me the privilege of printing this over your signature I will accompany the printing with an explanation as to why you permitted its use in publication in order to refute falsehoods, and under that method of treatment I feel, so far as I know, there would be no breach of the code of ethics.

"I trust this winter weather is finding you well, contented, and enjoying the fruits that are yours by right.

"With all best wishes, I am,"

Yours very truly,
C. W. Post.

Dr. Pratt, who is one of the most prominent and skillful surgeons in America, very kindly granted our request in the cause of truth and justice.

Chicago, Aug. 31, 1906.

Mr. C. W. Post,
Battle Creek, Mich.

My dear Sir:—

"I write to express my personal appreciation of one of your business methods, that of accompanying each package of your Grape-Nuts production with that little booklet, 'The Road to Wellville.' A more appropriate, clear headed, and effective presentation of health-giving auto-suggestions could scarcely be penned.

"Grape-Nuts is a good food in itself, but the food contained in this little article is still better stuff. I commend the practice because I know that the greed and strenuousness, the consequent graft and other types of of thievery and malicious mischief generally can never be cured by legislative action.

"The only hope for the betterment of the race rests in individual soul culture.

"In taking a step in this direction, your process has been so original and unique that it must set a pace for other concerns until finally the whole country gets flavored with genuine, practical Christianity.

"I shall do all that lies in my power to aid in the appreciation of Grape-Nuts, not so much for the sake of the food itself as for the accompanying suggestions.

"Visiting Battle Creek the other day with a friend, Dr. Kelly of Evanston, Illinois, while I was consulting with Mr. Gregory, my friend visited your factories and came away greatly amazed, not only at the luxurious furnishings of the offices generally and the general equipment of the place, but with the sweet spirit of courtesy and kindness that seemed to fill the air with a spiritual ozone that was good to breathe.

"The principles expressed in the little booklet, 'The Road to Wellville,' I well know are practical and they work in business of all kinds, including sanitariums, as will be fairly tested before time is done.

"I know you will not regard this letter of appreciation as an intruding one. It is simply the salutation of good fellowship to you from a man who, although he has never seen you, feels drawn to you by the kinship of thought.

"The only thing that makes a man live forever in the hearts of his countrymen and his race is the good that he does. Your position in this respect is an enviable one and I wish to extend my congratulations."

Yours respectfully,
E. H. PRATT.

Evening Prayer was said at 6:15 P.M., by the chaplain, the Rev. T. J. Bigham, followed by supper in the parish house, and at 8 o'clock by the business meeting and election of officers. The president of the league is Mr. N. P. Hyndman, who with the chaplain, is appointed by the Bishop. The officers chosen were: Vice-President, Mr. Edwin Logan; Corresponding Secretary, Mr. A. G. Loyd; Recording Secretary, Mr. E. G. Saunders; Treasurer, Mr. H. H. Smith. These officers with the following gentlemen compose the executive committee: Messrs. C. S. Shoemaker, J. H. B. Phillips, W. W. McCandless, and C. B. Church. The anniversary of the league will be celebrated by the organization on Sexagesima, February 19th; in the morning the public licensing of the lay readers and lay evangelists, by the Bishop of the diocese, and a sermon by the Rev. M. G. Johnston, of San Antonio, Texas. The same clergyman will preach under the auspices of the league in the evening, at Emmanuel Church, Allegheny.

THE DIOCESAN Sunday School Institute is giving a series of lectures for the teachers, who for convenience of location are divided into groups, with a central meeting place. The Rev. Dr. Prince has been selected as the clergyman to give a series of five lectures on "The Old Testament," for the South Side Group, the first of which was delivered at the church rooms, Lewis Block, on Tuesday evening, January 17th. Others will follow later in different sections of the city.

SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Missionary Sunday at Sioux Falls.

MISSIONARY SUNDAY at All Saints' School, Sioux Falls, was interestingly kept. Each class in the school is named after a missionary Bishop and has a special Sunday to report. On this occasion it was the "Bishop Brent Class." The programme was as follows: (1) "A Word on the Missionary Spirit" (reading of a portion of the editorial from THE LIVING CHURCH of January 7th); (2) "A Word on the Philippines" (first work done by Chaplain Pierce); (3) "The Philippines as Dr. Lloyd Saw Them" (from *Spirit of Missions*, 1907); (4) "Showing the Spirit in Which Bishop Brent Does His Work" (*Spirit of Missions*, 1904); (5) Visit to a Sick Igorot" (*Spirit of Missions*, 1908); (6) "The Last Interview of Bishop Brent Ere Sailing Last December" (a *Times* interview). Numbers 2, 3, 4, and 5 were read by the girls. The programme thus carried out was full of instruction, and very pleasing also to participants and audience.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Progress at St. John's, Knoxville.

CHURCH LIFE in Knoxville has pursued the even tenor of a rapid development. This fall and winter during the vacancy in the Church of the Epiphany, the rector of St. John's, the Rev. Walter C. Whitaker, D.D., has been giving an afternoon service every Sunday in addition to his own parish work. In St. John's fifty communicants have been received by removal since September; senior and junior chapters of the Brotherhood of St. Andrew have just been organized; and a paten, an altar service book, and a red burse and veil (completing the full set) have been presented. Arrangements for the Lenten theater services have nearly been completed.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Session of Franklin County Clericus—To Build a Chapel at Concord.

A MEETING of Franklin County Clericus was held on January 10th and 11th at St. Luke's church, St. Albans. At the missionary service held on Tuesday evening addresses were given by Rev. Dr. Bliss of Burlington on Domestic Missions and by Rev. D. L. Sanford, the diocesan missionary, on diocesan missionary work. On Wednesday the programme embraced a study of I. Tim. 1, an exegesis of I. Cor. 7: 15 by Rev. E. S. Stone, and a paper on "The Social Message of the Pulpit" by Rev. S. H. Watkins.

THE MISSIONARY COMMITTEE of the diocese has resolved to endeavor to raise $500 as a Lenten offering from the parishes and missions to enable the people of Concord to build a chapel. Services have recently been begun in this village, which is a convenient and suitable center for Church work in the surrounding country. The local congregation has promised to complete the building if the sum of $500 is furnished. The charge of this mission has been given to the rector of St. Andrew's Church, St. Johnsbury.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Work of St. Monica's League—Other News from the Nation's Capital.

ST. MONICA'S LEAGUE held a meeting at St. John's, Lafayette Square, on Tuesday, January 10th. The league is interested in work among the colored people of the district and the South belonging to the Church. The work done is mostly industrial, providing materials, etc., for schools, paying teachers' salaries, and the like. Mrs. Bancroft Davis is president and Miss Ellen King secretary.

AT THE annual meeting of the corporators of the Episcopal Eye, Ear, and Throat Hospital, held at Trinity parish hall, Washington, on January 12th, the following corporators were elected to fill the vacancies caused by death or resignation: The Rev. Frederick B. Howden, the Rev. J. Henning Nelms, Dr. A. F. A. King, Dr. Henry A. Polkenholn, Admiral Charles H. Stockton, Mr. William F. Mattingly, and Mrs. Edward Roome, and the following were elected governors to serve until 1914: The Rev. Dr. C. Ernest Smith, the Rev. Richard P. Williams, Dr. William H. Wilmer, Dr. A. F. A. King, Mr. Arthur S. Browne, Pay Director L. A. Frailey, Mr. Paine K. Richards, and Mr. William H. Sin-

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gleton. Reports were read from the various committees and officers, which showed the institution to be in a very flourishing condition. Much time was devoted to remarks concerning the fourth story addition and the James Memorial addition, the fourth story having already been opened for use, while the James Memorial addition is expected to be on the 1st of March.

ARRANGEMENTS are being made for the Rev. Frederick Thompson of Uniontown, Ky., to speak in some of the churches on behalf of St. John's School for Postulants, Uniontown, which is doing such good work.

THE REV. GEORGE C. GRAHAM, formerly of La Plata, Md., and more recently rector of Holy Trinity parish, Baltimore, has been invited by the Bishop of Washington to take temporary charge of some of the vacant southern Maryland parishes.

THE REV. W. G. DAVENPORT is now very much better after his recent illness, having been confined to his home for several weeks.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Notes.

THE ATTENDANCE at the early celebrations in Trinity Church, Rochester, has been greatly increased by a series of corporate communions of the various guilds, followed by the confirmation classes. A record of the attendance, kept from year to year, is posted in the church porch and published in the parish paper.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Progress on St. Mark's Parish House, Cheyenne.

THE CONTRACTOR has almost completed the work of excavating for the parish house at St. Mark's Church, Cheyenne, and the foundation will soon be laid. The vestry is now trying to raise funds for the erection of the building, which will serve not only as a parish house, but also as a recreation hall for the use of the young people of the city.

IT IS gratifying to the clergy of the district who made special efforts last year to meet their apportionment for general missions to have the board acknowledge their success in raising $560.34 on an apportionment of $400.

CANADA.

Wonderful Growth of the Church in the Diocese of Calgary—Other Diocesan News.

Diocese of Calgary.

DURING the past year eight parishes in the diocese have become self-supporting, which marks in each case that the incumbent's stipend and all other expenses are paid by the fee with offerings of the congregation. The clergyman in such cases receives the title of rector. Bishop Pinkham has dedicated nineteen churches during the year and additions have been built to a number of others. A very good mission house has been built for the clergy of St. Faith's mission, Edmonton, and a fine parish hall in the parish of the pro-Cathedral, Calgary. A good beginning has been made in the erection of the Bishop Pinkham College, Calgary, and the work will go on in the spring.

Diocese of Montreal.

THE SERVICES of dedication for the new chancel and transepts of St. Clement's church, Verdun, took place January 20th, beginning with an early celebration of Holy Communion in the morning. The dedication service was conducted by the Bishop in the evening, the preacher being the Rev. G. Abbott-Smith.—AMONG the subjects to come up before the diocesan Synod, which meets February 7th, in the Synod Hall, Montreal, is a motion in favor of the establishment of a Mutual Fire Insurance Union to coöperate in carrying the risk on all church property throughout the Dominion. There is a resolution to be moved by Canon Chambers on the increase of the stipends of the mission clergy in the diocese. The preacher at the opening service of the Synod in Christ Church Cathedral, Montreal, will be Bishop Courtney, formerly Bishop of Nova Scotia.

Diocese of Toronto.

BISHOP SWEENY has appointed Septuagesima Sunday (February 12th) as the day on which the tercentenary of the English Bible, put forth in 1611, since popularly styled "The Authorized Version of King James," should be commemorated.—A LEGACY of $20,000 has been bequeathed to Wycliffe College by a retired farmer, Mr. Henry Johnson, who died lately.—THE NEW rector of St. George's, Islington, the Rev. T. G. McGonigle, was inducted January 13th by the Bishop. A number of the diocesan clergy assisted in the services. The sermon was given by Canon Walsh.—THE JANUARY meeting of the diocesan Board of the Woman's Auxiliary was held in St. Alban's Cathedral, Toronto. There was a celebration of Holy Communion and an address by Canon Gould, after which the business meeting was held in the crypt of the Cathedral.

Diocese of Rupert's Land.

ST. ANDREW'S, Winnipeg, will probably become a self-supporting parish by next Easter. A beautiful white altar frontal was recently presented to the Church.—CANON JEFFREYS, who went to England on deputation work for the Colonial and Continental Society, the first week in January, hopes to interest a number of clergy to come out to take charges in the diocese and also young single men desirous of entering the ministry, who will undertake work in mission stations for a year or two and afterwards study in St. John's College, Winnipeg, for holy orders.

Diocese of Huron.

A BRASS railing of exquisite workmanship, for the chancel, has just been presented to Trinity Church, Galt, by Rural Dean Ridley. It was placed in position the first week in January.

APHORISMS.

It is unwise to worry over the work we have in hand. If it is not accomplished today or to-morrow, it may be the day after. It all enters into the experience of a lifetime.

The best living is on the plane of doing what we have to do as well as we know how to do it, leaving the result with God.

We all must learn sooner or later that the worry side of life is most unprofitable and useless from every standpoint. It is always easy to tell others not to be anxious, but it is often exceedingly difficult to practise what we preach from the Worry Text.

The most of us are continually looking backward, and thinking if we had the road to go over again, we could make the trip more successfully and experience less jolting. It is better to have the springs in position for to-day's journey.

We should not forget that when the water has been used for the grist in the mill, it is better to let it run down stream without thinking further about it.—*Judson Swift.*

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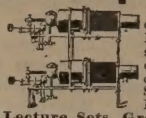

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